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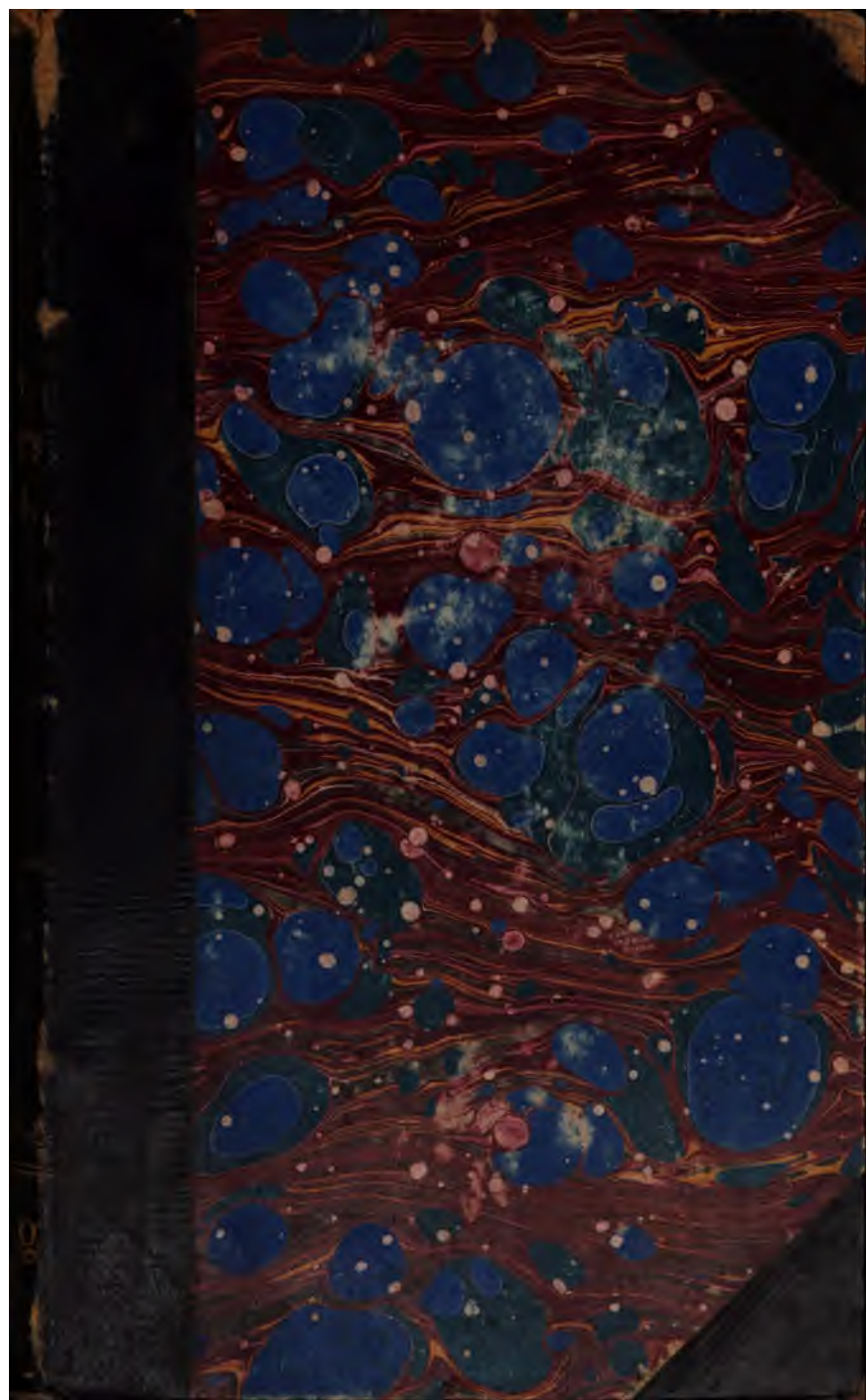
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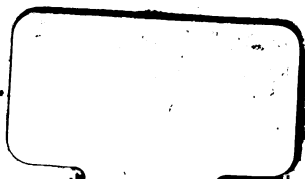


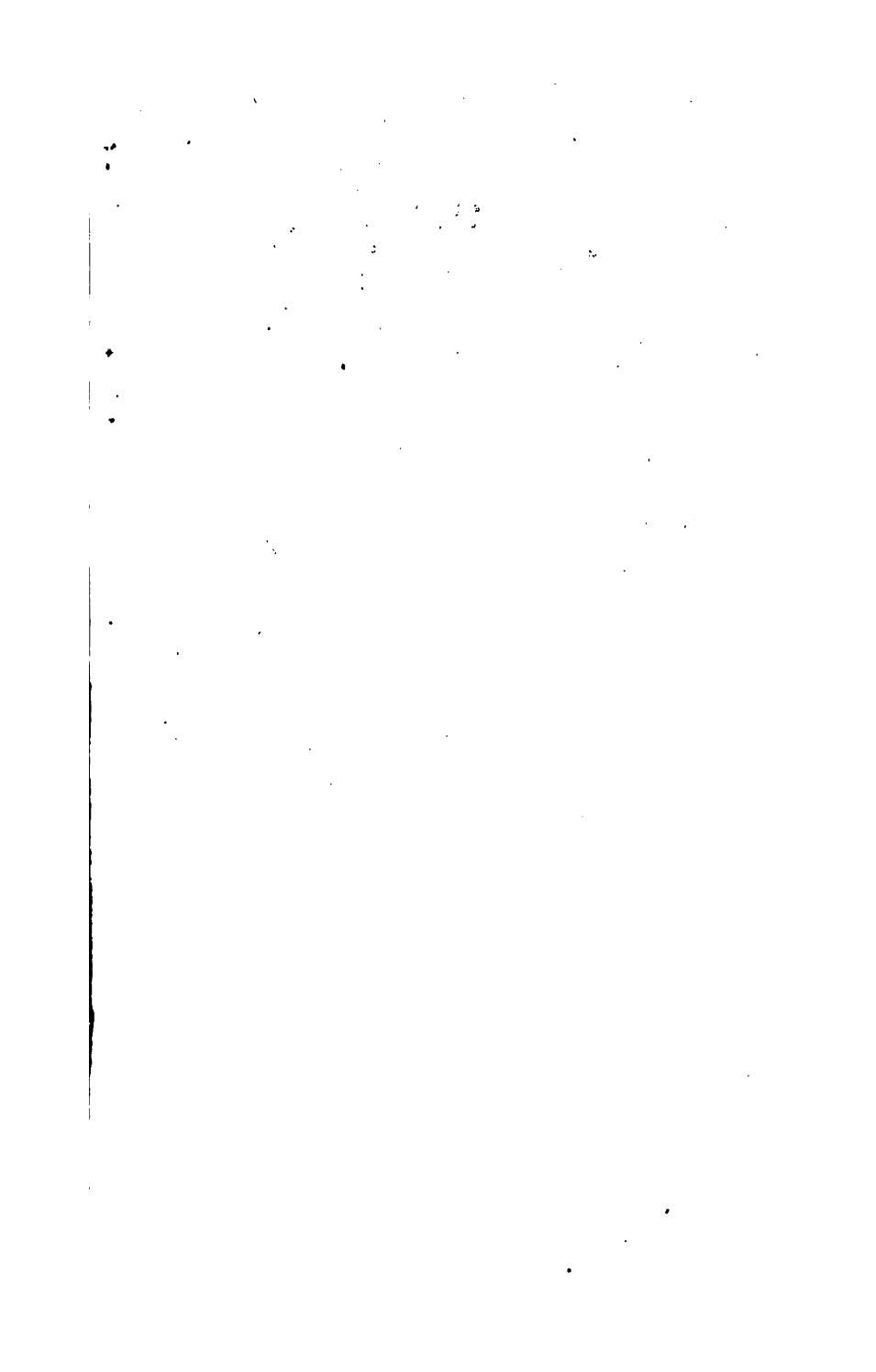


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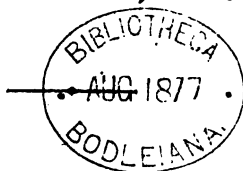
THE
INDIAN STUDENT'S
MANUAL.

Hints on Studies, Moral Conduct, Religious Duties,
and Success in Life.

COMPILED

BY

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PREFACE.

THE following hints treat of STUDIES, MORAL CONDUCT, AND RELIGIOUS DUTIES, about one-third of the space being allotted to each. Some readers may be disappointed that the first does not occupy more of the volume. It was felt, however, that this is the part which least calls for remarks. As a rule, it is the one thing which absorbs the attention of students, while other matters, equally essential to true success in life, are apt to be neglected.

In colleges the position of students is mainly determined by the number of marks they get for their exercises. Hence undue importance is often attached to more intellectual attainments. In the business of life, moral excellencies are of still more importance. Without them, the greatest talents will only cause a man to be the more shunned and disliked.

The chapters on Religious Duties are of special value to students in Government Colleges. Considering the great religious differences in India, the British Government has adopted, in its educational system, the principle of neutrality. The conclusion should not be drawn that religion is unimportant, since it is not taught in Government Schools and Colleges. On the contrary, nothing more affects a man's welfare, both in this world and the next. The course has been adopted, because religious teaching can best be given by other agencies. The Government student should avail himself of lectures on religion, and read books on the subject, especially the Bible. A few of the principal doctrines of Christianity are briefly explained in the following pages, and some prayers are added, as without Divine aid no progress in religion can be expected.

When a boy is learning to write, the teacher points out his defects. Though less pleasant, this is far more profitable than mere praise. It is the same with nations. Russia has made great advances in modern times ; but, as Macaulay says, this was not brought about by "flattering national prejudices."

In the following remarks it should be borne in mind that *some* does not mean *all*. When objectionable conduct is attributed to "some" educated Hindus, it is not to be inferred that all, or even the majority, are condemned.

It may be objected that only the faults of Hindus are noticed—not those of Europeans. This is because the work is written expressly for Indian students. Had it been addressed to Europeans, exactly the opposite course would have been pursued.

A pseudo-patriotism is springing up among some in India, which defends everything national through thick and thin, and when anything wrong is pointed out, simply attacks those who make the complaint. Sensible men, however, act differently. The *Hindoo Patriot* says, "It is quite immaterial whether the critics themselves have defects—if the defects laid at our doors be true, we ought to correct them."

Hindus and Europeans have their respective virtues and vices. There is a homely proverb, "Two blacks make no white." The vices of the one are no excuse for the vices of the other.

The greatest artists attained their excellence, not by being satisfied if their paintings were no worse than the ordinary run, but by setting before themselves a lofty ideal. So should it be in morals. The standard at which we ought to aim is not the conduct of our neighbours, nor even that of the best men on earth. The great Teacher says, "Be ye perfect, even as your Father in heaven is perfect." The chief object of the compiler is to urge attention to this pattern.

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THE INDIAN STUDENT'S MANUAL.

INTRODUCTION.

I.—INDIAN STUDENTS—PAST AND PRESENT.

INDIAN Students form a small but very important class of the community. Though education is spreading, the great bulk of the people are yet unable to read, and consequently in a state of gross ignorance. In every civilized country the educated are the acknowledged leaders, and upon the course taken by them depends greatly the welfare of the nation. In India, at present, this is specially the case. Through the system of examinations, the ranks of the public service are recruited from men who have received a certain amount of education. All the influence of learning and position is exerted in favor of the line of conduct which they pursue. They may earn the blessings of their countrymen, or they may cause themselves to be objects of universal execration.

The whole career of every person is greatly modified by the habits he formed in his youth. This little volume is intended to give some hints on that critical period of life, as well as to aid the student in the acquisition of knowledge. It professes to be merely a compilation. Some of the best English treatises on each subject have been consulted, and quotations have been made, or, the substance has been given, as far as space permitted. There is one work for which only a few extracts have been ad-

mitted—Todd's "Student's Manual." The reader is strongly recommended to obtain a copy for himself. Though originally written for young men in America, it contains much excellent advice applicable to all. Many students in England have derived great benefit from its perusal.

The following pages are not intended to be a source of amusement; it is admitted that they will frequently be found dry and uninteresting. But the student who wishes to be successful must learn "To scorn delights and live laborious days." It is hoped that such will find in the book at least some passages worthy of their consideration. With most of the hints, they are, doubtless, already familiar; but it is frequently necessary to remind people of well-known truths, in order, if possible, that they may better reduce them to practice.

Our best friends are those who prompt us to higher and nobler conduct—not those who flatter us and minister to our vanity. The compiler has endeavoured to act upon this principle. Though it may be less pleasant at the time, it is most advantageous in the end. "Faithful are the wounds of a friend; but the kisses of an enemy are deceitful."

Indian Students.—The Indian Student may claim a long line of ancestry. Perhaps the name may first be applied to those who committed to memory the Vedic hymns. Writing was unknown in India when they were composed. The Vedas are styled *Sruti*, that which is heard. Professor Wilson says, "There can be little doubt that the hymns were taught originally orally, and that the knowledge of them was perpetuated by the same mode of tuition." There is a reference to this in the *Rig-Veda*: "One of them repeats the speech of the other, like a pupil and his teacher." As the hymns increased in number, and the ritual became more complicated, years were de-

voted to their study. Great care was taken to commit them to memory with perfect accuracy, for it was thought that the mispronunciation of a single syllable might destroy the efficacy of a costly ceremony.

Eventually, writing was introduced, and several of the sciences began to be cultivated. Considerable progress was made in grammar. The treatise of Panini, who probably lived about 600 B. C., displays, in some respects, a profound acquaintance with the subject. Logic was another favourite study; some knowledge of medicine was acquired. But the Hindus, from the earliest times, have been a religious people, and their sacred books have always received their chief attention.

There were formerly schools of learning, scattered over different parts of the country, especially in the plain of the Ganges. In general, they were conducted in a very humble style. Some mud huts were built round a little square. The student, besides his books, had only a mat and water-pot; instead of paying fees, he was supported by his teacher. When marriages, and other festivals were celebrated, learned men were invited to attend, and were usually accompanied by one or two of their pupils. The presents given on such occasions sufficed for the maintenance of the school. The students were industrious and persevering. Panini's Grammar alone occupied ten years.

The old Hindu colleges are fast disappearing. A distinguished pundit in Benares, instead of causing his son to commit to memory Sanskrit *shlokas*, which, he said, now brought neither respect nor money, sent him to an English school.

A new race of students is springing up, very different, in many respects, from the former. Ancient India was isolated and intensively conser-

vative. To cross the sea was strictly forbidden ; the high wall of caste was erected to guard against pollution from ignorant Mlechchas. A reverence of the past was a leading characteristic. Of the events transpiring in other parts of the earth, former students remained in profound and contented ignorance. Books were few in number, and were procurable only by the slow and expensive process of copying.

Though the great bulk of the people of India yet differ little from their forefathers, a very great change has come over the educated classes. The study of a language whose very name was formerly unknown, has rendered comparatively accessible all the knowledge which has been accumulated from the dawn of civilization to the present time ; travelling is facilitated by railways and steam navigation ; the electric telegraph daily flashes intelligence from every quarter of the globe. The idolatry of the past has, in some cases, been exchanged for an overweening estimate of the present.

The common people regard those who lived many centuries ago as old sages, whose *dicta* ought to be received unquestioningly ; while they look upon the moderns as children. In some respects, the very reverse is the case. *We are the ancients* ; the world is now about three thousand years older than it was in the Vedic age, and people should have grown wiser and better.

Even some educated men have exaggerated ideas of the progress made in former times. A sensible Bengali gentleman said not long ago in Calcutta : " It was quite sickening to hear the remark made at almost every public meeting that the ancient civilization of India was far superior to that which Europe ever had." People in England are apt to fall into a similar error with regard to their own country. The Elizabethan age is one of the most glorious in the

annals of Britain. It reckons among its ornaments statesmen like Cecil and Raleigh, poets like Spenser and Shakespeare. If, however, we consider the state of the nation generally, a very different picture is presented. Much more was this the case in India. The "nine gems" that adorned the court of Vikramaditya were only like a few bright stars in the dark night. Macaulay's words apply to India with double force: "We see the multitudes sunk in brutal ignorance, and the studious few engaged in acquiring what did not deserve the name of knowledge."

But while it is mischievous to have an undue veneration for the past, on the other hand, it should not be undervalued. Ancient India produced scholars, philosophers and poets of whom she may well be proud. They had not the advantages which we possess, and must be tried by another rule. Had these great men now been living, they would probably have been the foremost to avail themselves of present superior light, and would have been among the leaders of thought in the civilized world.

The Divine law is, "Unto whom much is given, of him shall be much required." A higher standard, in every respect, is looked for from the educated than from the ignorant, and their conduct is scrutinized much more closely. Let them show that they are worthy to form the vanguard in the march of civilization, and let them strive to obtain the esteem of their countrymen, the testimony of a good conscience, and the approbation of God.

II.—HINTS ON HEALTH.

While the principal efforts of the student are devoted to the culture of his mind, due care of the body is absolutely necessary to success. When

he is suffering from headache or fever, he is unfit for mental exertion. It indeed concerns his whole future life. A sickly man cannot discharge his duties aright; he is a burden to himself and to his relatives; often he succumbs to diseases which the strong resist.

The greatest nations have devoted special attention to the development of the bodily powers. This was the case with the Greeks, the most distinguished students in ancient times. The Romans, the conquerors of the world, pursued a similar course. An expression used by a Roman poet has been called the golden rule of education—*a sound mind in a sound body*.

Students at the English Universities are apt to give too much time to athletic exercises, as boat races and cricket matches. In India, the reverse is the case. Zealous students devote themselves entirely to their books. One lamentable result has lately attracted some notice. It has been observed that nearly all the Bengalis raised to high offices have died prematurely. While various causes may have contributed to this, it is certain that their neglect of the rules of health was one of the principal.

The ignorant suppose that health is beyond their control. It is true that we are yet unacquainted with the origin of some diseases; but undoubtedly more than half the sickness in the world is owing to the disregard of certain known laws.

Some of the essentials to good health may now be mentioned.

1. *Pure Air*.—This is the first requisite. We can live several days without food, but we die in two or three minutes if kept without air. Every student is familiar with the story of the Calcutta Black Hole. One night, 146 men were shut up in a prison. Next morning, when the door was opened, only 23 could

stagger out : all the rest had been suffocated. Though few persons die in a night, in the above manner, many are rendered feeble and sickly from want of fresh air. Every time we breathe, we consume a part of the air which supports life, and give out a poisonous kind of gas. The air we breathe should therefore be allowed to escape, and fresh air should be admitted. Most native houses in India are badly ventilated. Bed-rooms are often small ; frequently they have only one little window. It is also a common practice to crowd bed-rooms with boxes and other articles, still further diminishing the quantity of air. Many persons when they go to sleep wrap a cloth over their head, which impedes breathing.

Sometimes it is hurtful to sleep with the wind blowing upon us ; but if we wish to be vigorous, we must secure a sufficient supply of pure air.

2.—*Pure Water.* The people of India are much better acquainted with the need of pure water than of fresh air. When a person gets unwell on going to another district, he generally says that the water disagrees with him.

A great deal of sickness is caused by using impure water. People often bathe and wash clothes in tanks, whose water is used for drinking purposes ; even cattle are allowed to go into them. The water of tanks which dry up or get very low in the hot season, is unwholesome. Excellent drinking water can often be obtained by digging a well close to a low part of a tank. The water is purified by draining through the earth.

Decaying vegetation is a fruitful cause of fever. Trees and bamboos should not be allowed to overhang tanks and wells, as their leaves fall into the water, and render it unwholesome. Water on which the sun does not shine is generally not good. Wells

in towns often contain bad water. Impurities from drains, &c., find their way into them.

3. *Wholesome Food*.—Part of the food we eat serves as fire to keep the body warm ; part forms flesh to give us strength. Rice, sugar, and oil are excellent for warming the body, but they contain little flesh-forming substance. Wheat, flesh, fish, and especially the pulses, as peas and dhal, give much more muscle. A mixed diet is best. Sweet-meats and large quantities of ghee, are unwholesome. They produce a soft, flabby flesh.

Unripe and over-ripe fruit are both injurious. Cold rice, often eaten in the morning, is apt to ferment and become unwholesome. Special care is necessary about food when any epidemic prevails.

Meals should be taken at fixed times, and nothing should be eaten between them. No more food should be taken than the stomach can digest properly. Any excess overloads it, and is apt to cause disease.

Pure water is the best drink.

3. *Cleanliness*.—The skin is full of innumerable little drains to carry off waste matter from the body. Dirt chokes their mouths, and the waste matter cannot escape properly, causing itch and other diseases. Daily bathing is an excellent habit. Clothes and beds should also be kept clean. Waste matter from the body sticks to the dress, pillows, &c. If rubbed against the skin, it goes into it and injures the health.

Many deaths are caused by want of cleanliness. Stinking drains and heaps of filth are often close to houses ; cattle and goats are sometimes kept within the house compound. Plantain skins, &c., should never be flung near the house. When the refuse cannot be taken away at once, it is a good plan to keep it in an earthen vessel, with a tightly-fitting

cover, which should be emptied every night or morning.

A disagreeable smell is a sure sign that something is wrong. Never rest satisfied until it is removed.

4. *Regular Exercise.*—As already mentioned, this is greatly neglected by some Indian students. Boys, indeed, take pleasure in games, as they do everywhere ; but young men are apt to think that every hour must be devoted to study, or they will take a low place at University examinations. This is a mistake. A carpenter is well employed when sharpening his tools ; it is a wise arrangement for a student to refresh mind and body by judicious exercise.

In several Indian colleges and schools something has been done by European teachers to promote athletic sports ; but students should themselves realize the value of exercise, and take it regularly. Walking in the open air strengthens the muscles of the limbs, and quickens the circulation. Cricket, or ball, exercises a large number of muscles. A game every day about sunset is very advantageous. On half-holidays, longer walks may be taken, or more time may be spent in games.

The brain benefits by athletic exercise as well as the other members of the body. It receives a larger supply of blood, and is better fitted to perform its functions.

A man with the quick step and energy which active sports are calculated to give, will also be much better fitted for many important positions than a languid bookworm.

5. *Adequate Sleep.*—Many people sleep too much, which renders them indolent. On the other hand, zealous students are tempted to “trim the midnight lamp,” and go to an opposite extreme. The brain is overworked, and does not receive the rest which it

requires to restore its energy. "Early to bed and early to rise," is the best course, and, in the long run, produces the highest results. It is a good rule to retire at night soon after ten o'clock.

6. *Temperance*.—This is of great importance so far as mere health is concerned ; but it affects eternity as well as time, and will therefore be noticed under a different heading.

7. *Precautions against Fever, &c.*—When fever is prevailing, do not go out in the morning fasting, and take food in sufficient quantities. Be careful to use pure water. Avoid exposure to the dew and night air. It is of great importance to keep the body warm at night ; sleep, if possible, in an upper room, or, at least, on a bedstead.

During an outbreak of cholera, be very particular about diet, and keep the abdomen well covered.

8. *Position in Study*.—The chest contains the lungs, into which air is continually passing to purify the blood. The less the quantity of air that enters, the less perfectly is the blood fitted to discharge its functions. Some young men have a habit of bending forward, till their body looks like the arc of a circle. In this way the lungs are compressed, and a sufficient supply of air cannot be admitted. A stooping posture for life is likewise often acquired. Avoid a low table ; let the lungs have free play. It is an excellent practice to stand part of the time at study.

9. *Care of the Eyes*.—A recent inquiry at Bombay showed that a large proportion of the young men in a Government College were near-sighted. This was mainly ascribed to their studying by small lights at night, which compelled them to hold their books close to the eye. A sufficiency of light should, if possible, always be obtained. Excess of light is also hurtful, and some students now injure

their eyes by placing glaring kerosine lamps right before them. The best position for a light is on the left hand side, above the student.

The eye becomes fatigued and requires rest like the other members of the body. Reading in a reclining position is more trying to the eye than when sitting upright. Bathing the eyes with cold water at night strengthens them. It is also beneficial to dip the face, with the eyes open, in cold, clear water.

There are other points affecting the preservation of the health which will be noticed hereafter. The subject of this chapter deserves careful consideration. An able writer remarks, that "the first requisite to success in life is to be a good animal."

III.—THE OBJECTS OF STUDY.

The hope of temporal advancement is everywhere a great incentive to study, and it is especially the case in India. To some extent this motive is quite legitimate. It is also true that educated men have great advantages over the uneducated in earning a comfortable livelihood. If otherwise qualified, they are able to fill important offices for which the ignorant are totally unfit.

But there are far higher aims which should not be forgotten. Bacon says, "I would address one general admonition to all; that they consider what are the true ends of knowledge, and that they seek it not either for the pleasure of the mind, or for contention, or for superiority to others, or for profit or power or any of these inferior things; but for the benefit and use of life; and that they perfect it and govern it in charity." Milton has the following noble words: "The end then of learning is, to repair the ruin of our first parents by regaining to know God aright, and out of that knowledge to love Him, to imitate

Him, to be like Him ; as we may the nearest by possessing our souls of true virtue, which being united to the heavenly grace of faith makes up the highest perfection." The great objects of education are to fit its recipients to discharge aright the duties of their station, to promote the welfare of those around them, and, above all, to make them "like God" and prepare them for a never-ending existence in the world to come.

A complete education includes the training of the body, the mind, and the soul. Physical and moral education are generally much neglected, almost undivided attention being given to the intellect. This is a great error, and the consequences are very lamentable. A few directions have already been given about the care of health. Moral and religious conduct will be treated of subsequently. At present, the objects of study, usually so called, will be noticed.

1. *The Acquisition of Knowledge.*—Under this head is included the ability to read, write, and cipher. To read with fluency and intelligence, to write legibly and quickly, to calculate accurately and expeditiously, are attainments which lie at the threshold of learning and business. A person deficient in any one of them, labours under great disadvantages. If he has knowledge of them when he leaves school, he has the means of supplying other defects at his leisure.

In colleges, students may acquire a sufficient amount of information to make them intelligent members of society. To understand the newspapers, a reader must have some acquaintance with geography, history, and other branches of knowledge. An ignorant man can talk only about trifles, and generally his pleasures are merely of an animal nature. A person who is well-informed has many sources of enjoyment ; important events taking place through-

out the world, scientific discoveries, the productions of literary men, all awaken his interest. At the same time, he is able to form an intelligent judgment on the measures of Government, and to take an active part in plans for the benefit of his country.

But while the direct imparting of knowledge is important in its place, it not unfrequently degenerates into what is called "cramming." The great aim, as a rule, with students is to pass the University Examinations. They carefully store up in their memories all facts which will secure marks, while every thing else is neglected. This is a great evil.

2. *Mental Discipline.*—Our body has different members, all of which may be strengthened by exercise. The arm of the blacksmith, accustomed to wield a heavy hammer, becomes hard and muscular; a syce will follow his master's horse for miles without fatigue. Ingenious gymnastic exercises have been contrived to develop the chest and muscles. Games are practised with the same object. A cricket match does not bring in any money, but it tends to strengthen the body, and fit it better for the business of life. The mind has its faculties, as judgment, memory, as well as the body, and which are equally capable of development. The primary meaning of the word education, is to *lead out*,—to strengthen the intellectual powers by judicious exercise. Certain studies are prescribed mainly because they contribute to this great end. Geometry may seldom be turned to immediate account in after-life; but, if properly taught, it will aid the student in forming an accurate judgment upon any matter that comes before him. "The mind," says Dr. Beard, "may become very alert, very active, very vigorous—swift of discernment, ready of apprehension, nice in discrimination, firm to hold, quick to recall, faithful to report, skilful to compare, able to

combine, ready and powerful to apply, and withal orderly, well balanced, harmonious and effective in all its movements." Such are the advantages of mental discipline.

The two objects of study mentioned above, may be briefly expressed in two words—*instruction* and *education*. These are often confounded, but there is an essential difference. Instruction literally means to pile up, to impart knowledge; education, as already explained, has another object. A French writer thus distinguishes them:—"Instruction gives man a certain amount of knowledge and certain talents; education cultivates the faculties by which knowledge must be acquired and talents turned to practical account. By instruction we learn certain things; education enables us to use properly what we have learned. Instruction gives us resources to meet such and such a condition in life, and prepares us for a particular career; education puts us in possession of general rules applicable to all circumstances and all careers. Education and instruction are closely united as inseparable elements of one process; but instruction is only a branch of education, and a subordinate branch."

Men's minds vary like their bodies. Some persons are naturally weak. Judicious training will brace them, but they will never be as strong as the robust who have had the same advantages. Students will differ similarly. Still, all will be greatly benefited by a well-devised system of education.

IV. HINTS ON STUDY.

Before taking up each subject in detail, a few general directions may be given with regard to study. Their observance will considerably facilitate progress.

1. *Study regularly.*—Many young men are comparatively idle at the beginning of a session, while they endeavour to make up for it by extraordinary efforts before its close. This is very bad policy. Suppose a man had to walk a hundred miles in five days. He might easily get over the ground by walking twenty miles a day; but if he loitered three days and then attempted to walk fifty miles each of the two last days, he would probably either fail or make himself ill. A student who will work only under pressure, is forming a bad habit, fatal to success in life. It is impossible to make up for lost time by over-work at the end of a session. Besides, what is of great importance, when mind and body are both jaded, a student is in a very unfavourable position for answering well at examinations.

One or two subordinate rules may be given under this head.

(1.) *Mark out the hours of Study.*—In a college, there is a programme which is adhered to punctually. Any other course would lead to confusion and loss of time. A student should act at home upon the same principle. Were he first to take up English literature for a short time, and then say to himself, I will rather take Euclid now, he would waste many hours and form desultory habits. We can digest our food best, when we take our meals at regular intervals; the mind also seems to act with most vigour when certain studies are taken up at fixed periods.

As to the number of hours a day that students must devote to their books, no one rule can be given. Very much depends upon the temperament. It is also not so much the number of hours, as the intensity of study, that requires to be taken into account. A bullock may travel twelve hours a day, while a swift horse cannot go more than two

but the latter will get over as much ground as the former. Experience must decide how many hours a day should be given to study. It may, however, be remarked that, except in a few, there is a strong tendency to indolence. Sir Walter Scott advised a young man, inclined to dawdle, to portion out his time most carefully. Dr. Carey, of Serampore, was a great oriental scholar. His vast attainments were largely owing to the methodical distribution of his time. "I have for years," he says, "been obliged to drag myself on, to subject myself to rules, to impose the day's work upon myself, to stir myself up to my work."

There is an English proverb, "Take care of the pence, and the pounds will take care of themselves." This may be applied to time, "Take care of the minutes, and the hours will take care of themselves."

At first, regular study will be irksome, but by degrees the habit will be formed, and it will become pleasant.

(2.) *Give the best hours to the hardest studies.*—The mind is generally most vigorous in the morning after it has been recruited by sleep. Subjects requiring much mental effort may then be taken up. It is injurious to study hard immediately after meals, or before retiring to rest. Work should be allotted accordingly.

(3.) *Refresh the mind by variety instead of entire rest.*—It is not uncommon for young men to pursue the same study for two or three hours till they are quite exhausted, and then perhaps they idle as long as they have been at work. Much time is thus wasted. One subject should be vigorously taken up for an hour or two, and then attention may be given to another of a different character. Thus, language may be followed by mathematics, and the mind will feel the benefit of the change. It is true that there

may be too great a variety, which also must be guarded against.

At the end of every hour, it is a good practice to take a few turns up and down in the verandah, but care must be taken not to enter into conversation which would interfere with a renewal of work.

2. *Study intelligently.*—One of the greatest defects of native education in India is, that the pupils merely learn by rote without understanding the sense. The same fault clings to some students even in English schools. They repeat words over and over again to get them fixed in their minds, while they pay no attention to the meaning. Attempts are often made even to learn Euclid in this manner. Failure is almost inevitable. Language is generally changed in examination, and the student who learns by rote is immediately nonplussed.

Seek to comprehend the ideas and train of thought. When these are understood, the words may be remembered with comparative ease. Should the student vary the language, so much the better. Not only are subjects mastered more rapidly in this way, but they are retained much longer.

3. *Learn to command your attention.*—There are some young students whose thoughts are diverted from their books by the most trifling circumstance, as any slight noise, even the buzzing of a fly. Indeed, without any external impulse, their imaginations often rove to other scenes. Hours may thus be spent without any real study. Learn to command your thoughts and to keep them fixed upon the subject. Recall them at once when they wander. It is a valuable acquirement for a student to be able to give his undivided attention to his books, even when obliged to sit in a room where several persons are talking. The greatest discoverers have been remarkable for their power of concentrating thought.

When the city in which the celebrated geometrician, Archimedes, lived was taken by assault, he was so engaged with a mathematical problem, that a Roman soldier killed him, because he told him not to disturb the circle he had drawn on the sand. Newton attributed his success largely to the same faculty.

4. *Determine to succeed.*—There is a famous Hindu temple on the Himalayas, near the source of the Ganges. To reach it, a long and fatiguing journey is necessary. Many pilgrims are discouraged by the roughness of the way, and give up the attempt. The temple of learning is situated on a height still more inaccessible. The student must expect to meet with difficulties, but instead of yielding to them, they must be overcome. His motto ought to be, *Nil desperandum*, never despair. Should the first effort fail, let another and another be made until success be achieved. The exercise will brace the mental powers, and enable them to deal with still harder problems in future. A hopeful spirit is valuable. There is a French proverb, that a man can do a thing which he thinks he can. A student who is easily disheartened is not likely to succeed.

5. *Be thorough in every study.*—A boy is required to commit to memory a piece of poetry. He gets it up in a sort of way, so that he is able to repeat it with difficulty, but very soon it is forgotten. A student goes over a problem in Euclid. He does not see the connection of the whole, and gets only a hazy idea which cannot impress itself upon the mind. One page perfectly understood is worth ten pages gone over in a slovenly manner.

6. *Rely on yourself.*—It is a common practice for indolent students, to seek to obtain explanations of passages, or solutions of mathematical questions, from industrious companions. Though, in some cases, they may thus be able to give answers when examined,

the effect upon themselves is most injurious. If another person ate your dinner or played a game at cricket in your stead, he would get all the benefit—you would obtain neither nourishment nor strength. It is just as unwise to seek the help of fellow-students, instead of using your own faculties. A continuance in such a course would render you a weak, helpless creature, incapable of doing anything for yourself.

Keys or translations have a similar effect and should be avoided. Even "Notes" require to be used with caution. There is, no doubt, that in Indian education they are overdone. Students collect them from all quarters, cram them most assiduously, but frequently never think of investigating for themselves the meaning of an author. Always *first* endeavour to master the subject by your own unaided efforts. If you are obliged to use the Dictionary, the meaning will be more deeply imprinted on your memory than if you found it in "Notes."

It is a bad plan to study at home along with others. In such cases only one or two really think,—the rest simply listen. Learn to be self-reliant. In the actual business of life you must trust to yourself, and to prepare you for this, is the great object of education.

7. *Frequently review your studies.*—Every fresh lesson tends to efface the preceding from the memory. It is therefore absolutely necessary to renew the impression by frequent revisal. A student, afterwards distinguished for his learning, was in the habit of going over every day the lesson of the previous day, every week the lessons of the week, and every month the lessons of the month. A clear idea of the whole will thus be acquired and retained, while the student who neglects it, will be like a man in a fog who has only an indistinct view

of a small circle around him. The great value of reviewing is especially felt at examinations.

8. *Make a free use of the pen.*—This is advantageous through a student's whole course. Todd gives the following advice:—"In committing grammar, for example, to memory, you should not attempt to confine the mind to it too long at a time, but bend the whole attention to it while you study, and repeat the process often: repeat the lesson aloud, that it may come to the mind through the ear, as well as through the eyes, and then use the pen, and, laying aside the book, write it all out. In this process, you use the eyes, the ears, and also give the mind an opportunity to dwell upon every letter, and syllable and sound. This will be slow, at first, but it will effectually do the thing; it will make you thorough and soon give you the courage of the war-horse."

But the pen is also of great value in testing a student's knowledge of a subject. He may *think* that he has mastered it, and yet signally fail when he attempts to express himself on paper. As University Examinations are generally conducted in writing, a considerable amount of practice is necessary to success. Further directions will be given under this head.

9. *Seek God's blessing.*—However much this may be neglected, it has a most salutary influence upon a student. God is the "Father of lights," the Source of all wisdom. It is most fitting that in endeavouring to obtain knowledge, we should seek His assistance. An old writer says, "To have prayed well, is to have studied well." Bacon, one of the greatest philosophers that ever lived, was so convinced of the importance of seeking divine help, that he wrote out what may be called the *Student's Prayer*.

In the Appendix, a few prayers, suitable for stu-

dents are given. Let the student make use of them in a proper spirit, or, what is better, express his desires in his own words, and he will personally realize the benefit.

STUDIES.

V. THE ENGLISH LANGUAGE.

Of all secular studies, language is the most important. What an advantage it is to be able to read! "Books," says Arnott, "transport me instantly, not only to all places, but to all times. By my books I can conjure up before me, to vivid existence, all the great and good men of old; and for my own private satisfaction, I can make them act over again the most renowned of all their exploits. Poets recite their compositions before me; orators declaim; witty men amuse me; learned men explain the sciences; wise and holy men instruct and counsel me. In a word, from the equator to the pole, and from the beginning of time until now, by my books I can be where I please."

The readers are, doubtless, most interested in the study of English, and the following remarks refer to that language; but the importance of the mother-tongue may first be briefly noticed.

On the Revival of Learning in the West, Latin and Greek were almost exclusively studied, while the vernaculars were despised. After a time, however, this was seen to be a mistake, and the latter began to be zealously cultivated. At present, the Germans are the best Latin and Greek scholars in the world; but they likewise highly value their own tongue. F. Schlegel, a distinguished German, in his "History of Literature," says of his countrymen: "The more that national feelings and recollections were revived, the more also our love awakened for

our mother-tongue. That acquaintance with foreign languages, whether dead or living, which is necessary for men of letters and fashion, was no longer associated with neglect of their vernacular speech ; a neglect which is always sure to work its own revenge on those who practise it, and which can never be supposed to create any prejudice either in favour of their politeness or their erudition."

Though, as a rule, students in this country now look with contempt upon their own language, the same change will take place here as in Germany.

The Indian vernaculars are noble languages, capable of expressing the deepest emotions or the loftiest sentiments. It is true that their scientific vocabulary requires to be enriched ; but the most cultivated languages are continually receiving additions in this respect. Galvanism, photograph, telegram, and many other words, were unknown to Dr. Johnson when he compiled his Dictionary.

English can be acquired only by a small proportion of the people of India. The vernaculars must remain the languages of the masses, and they can be reached only through them. Every true patriot who has access to the priceless treasures of Western civilization will seek to diffuse them, as far as possible, among his countrymen ; but for this purpose the vernaculars must be cultivated.

Even if a student is thoroughly selfish, he must follow the same course. Already the University Examinations have directed attention to the vernaculars. In some cases more students are "plucked" in the vernaculars than in English. It is probable also that the vernaculars will exert a still greater influence in future. Translation from English into the vernacular is an exercise coming more and more into use, and a good idiomatic style cannot be acquired without careful effort.

The study of English may be noticed under different heads.

Pronunciation.

Most difficulty will be found with the sounds in the English language which have no equivalents in the Indian vernaculars. Thus, in the sentence, "John's cap is *all red*," the vowels in italics are not represented in most of the Indian languages. John is frequently pronounced *Ján*. The letter *f* is found only in Urdu; the sound *th* in *the* is not met with in Indian tongues.

Correct pronunciation greatly depends upon the position of the organs of speech.

Abbott says, "The eye is also sometimes useful in attaining a correct pronunciation. Burchhardt, I believe, tells us that he attained a correct pronunciation of some almost unpronounceable combination of Arabic letters, merely by forming his lips and tongue, as far as he could, to what he saw and was told of the prevalent manner of pronouncing. He himself was unconscious of any change; but he was told that whereas before he had been wrong, now he was right."

In the broad sound of *a*, as in *all*, the mouth is opened in nearly a circular form, and the tongue is drawn back. The sound of *f* is produced by applying the under lip to the upper teeth, and emitting the breath. In pronouncing *v* the organs take the same position as in the case of *f*, but there is the utterance of the voice, instead of the breath. The letters *f*, *v*, and *w* should be carefully distinguished. The sound *th* in *the* is produced by blowing gently, while the tip of the tongue is applied to the upper teeth.

It is a common error for Indian boys to prefix *i* to words beginning with *sk*, *st*, &c., as *ischool* for *school*.

In Madras there is a tendency to prefix *y* to words beginning with *e*, as *yegg*, *yevery*, instead of *egg* and *every*.

Great attention should be paid to proper pronunciation at the commencement. Beginners are sometimes sent to cheap schools, with unqualified masters, under the idea that it will be sufficient to place them in better schools when they have made a certain amount of progress. There is a Latin proverb, "The jar will long retain the flavour of that with which it was first filled." The pronunciation acquired by a child often sticks to him through life. If, unfortunately, a bad pronunciation has already been acquired, the student must take special pains. He should write out a list of the words which he is apt to mispronounce, and go over them again and again with a competent teacher. There are books of exercises in pronunciation, which will be found useful.

Reading.

This is closely allied to Pronunciation, but it includes more, and requires separate consideration.

Unless a person can read with ease, the exercise will be a drudgery, and a book will not be taken up for pleasure. So far as others are concerned, it makes a very great difference whether a reader drawls monotonously, or reads with fluency and expression. Good reading is too much neglected at present in schools. It is a graceful and useful accomplishment, which the student should strive to attain.

Some of the essentials of good reading may be noticed.

1. *Accuracy*.—Every letter must have its proper sound, long and short vowels being carefully distinguished; the accent must be in the right place. Pronouncing dictionaries will be of some service,

but the careful observation of good speakers is of most value.

2. *Distinctness*.—Words, besides being accurately pronounced, must be uttered so distinctly, that there can be no mistake about what is said. The last syllables of words should not be clipped or slurred over. Slowness is of great value in securing distinctness. It has been said,

“Learn to read slow : all other graces,
Will follow in their proper places.”

To secure distinctness, it is not necessary to *bawl*. A whisper uttered distinctly can be heard over a large room. The mouth should be well opened, but what is called *mouthing* must be avoided.

3. *Fluency*.—It is very unpleasant to hear a person read who hesitates in pronouncing words. The voice should flow on with ease and smoothness. Reading, however, should not be too rapid, as this interferes with distinctness.

4. *Expression*.—By this is meant changes in the tone of the voice, so as to bring out the meaning of the author. Boys often read in a dull, sing-song tone, very unlike the animated way in which they talk to each other. This should be guarded against. Read as you speak, and as if the words were your own.

To secure expression, the first requisite is a thorough understanding of the sense. The eye must be able to glance over the sentence in advance of the voice, so as to gather up the meaning of the whole, in order to give right emphasis to what is being uttered. The reader should be able to sympathise with the feelings of the author. The emotion must be real, or the reading will be affected. Whately says, “The reader must not think of himself at all, but be lost in his subject.” Sullivan’s advice is, “Understand what you read, and read it as if you

understood it." The recitation of poetry, easily intelligible, tends to promote expressive reading. When the book is laid aside, the speaker can throw himself more into the subject.

Good reading is mainly acquired by imitation. The student should turn to careful account any opportunities of hearing persons who have this gift.

Spelling.

Both reading and spelling English words are rendered very difficult through the defectiveness of the English alphabet. The Sanskrit alphabet, on the other hand, is the best that exists. Like the Urdu alphabet, in which the letters are much in the same order, the English alphabet is derived from the Phœnician. The letters, vowels and consonants, are jumbled together, and the same sign often indicates several sounds. There are 98 modes of representing 17 sounds; the letter *a* has six sounds; the combination *ough* has eight different sounds. This is partly owing to the English language being very composite. It draws words from a great many sources, and often the original spelling is preserved. Much attention is necessary to master these difficulties. While no one can claim much credit for correct spelling, mistakes in this respect are a certain proof of defective education, and tell greatly at examinations.

Spelling was formerly taught in English schools by requiring the pupils to commit to memory long columns of words from Mavor or Carpenter. Words were strung together without any other connection than that they contained the same number of syllables. What was thus learned was speedily forgotten, and often children who could spell words orally, made gross mistakes when they attempted to write them. This system has been exploded. The

whole proceeded on a wrong principle. Spelling should be learned through the *eye*, not the *ear*. Learning by heart columns of words without writing them, is a great waste of time.

Persons who read much, usually spell well. By frequent reading, the images of the word are, as it were, impressed on the memory. But reading is only a help, and so far as improvement in spelling is concerned, the process is slow. Special means must be adopted.

1. *Rules are of some assistance.*—The drawback is that there are so many exceptions, and exceptions even to the exceptions. Still, a student will find them of some service. One or two may be mentioned as examples.

(1.) Words ending in *e* drop the *e* before an affix beginning with a vowel ; as, make, making.

While the above is the general rule, there are exceptions. Final *e* preceded by *c* or *g* soft, is retained before *able* and sometimes before *ing* and *ous* ; thus, peace, peaceable ; singe, singeing ; courage, courageous. There are also other exceptions, as dye, dyeing, see, seeing.

(2.) Rule for *ei* and *ie*. Few mistakes are more common than the transposition of these letters.

When *ei* or *ie* has the long sound of *e*, *ei* is used after *c*, and *ie* after any other consonant. The rule is thus briefly expressed.

I before e,
Except after c.

There are, however, a few exceptions ; as, neither, seize. *Ei* and *ie* have other sounds to which the foregoing rule does not apply.

2. *The use of a good Spelling-Book.*—While Mavor and Carpenter are condemned, a treatise like Sullivan's "Spelling-Book Superseded," may be used with great advantage. By directing attention for a

time to a class of words, as, gnaw, sign, reign, in which *g* is silent, they are much more forcibly impressed upon the mind. Exercises on words pronounced alike but written differently, are useful.

3. *Frequent copying and writing from dictation.*—It has already been mentioned, that a person may spell a word orally with correctness, who may blunder in writing it. Writing is the only safe test.

Correct spelling is best learned by frequent careful copying. The right forms are presented to the eye, and transcription helps to fix them in the memory. But what is written must be examined, for mistakes are often made even in writing from an open book. After some practice the student need copy only the difficult and unusual words. At the same time, he must take care that he is able to spell those which are comparatively easy.

Writing from dictation is an excellent exercise. Here also careful examination is necessary, or the same faults will be repeated. Select pieces of prose and poetry should be written from memory, the student afterwards comparing his manuscript with the book.

4. *Keeping a list of misspelled words.*—There are certain words often spelled incorrectly, as separate, written sepeate, siege, &c. The student should enter in a note-book all the words he misspells, and copy them again and again till he can write them correctly.

Test of Proficiency.—To ascertain whether a student has made sufficient progress in spelling, let him write out from dictation a page each from Macaulay's Essays, The Student's Hume, the Spectator, or three similar works. Let him compare carefully what he has written with the originals. If there are no mistakes, or only one or two words of rare occurrence are misspelled, he may be so far

satisfied. But if there are five or six mistakes, this shows that he must give considerable attention to spelling.

Punctuation.—The student should be able to insert the marks of punctuation in their proper places. Rightly introduced, they contribute to clearness, while, if wrong, they obscure the sense. When copying from printed books, the student should observe how the different signs are employed.

Grammar.

Indian students have often exaggerated ideas of the value of English grammar. It is supposed that a knowledge of it is the one thing needful to enable them to speak and write correctly. There is perhaps no subject which is worse taught in inferior schools. Pupils learn definitions and rules by rote which they do not know how to apply. Still, grammatical rules are frequently regarded somewhat like *mantras*, the mere repetition of which is considered sufficient.

The ancient Greeks, whose compositions are perhaps the most perfect that exist, had no regular grammar till the Romans began to study their language. Many persons speak with great accuracy although they have never studied grammar. A writer on education says, "Instead of continually dinning into the pupil's memory some rule about construction, it is better to familiarise his ear with the correct construction by numerous examples, and practise him in the instant detection of any violation of it. Our knowledge of the words and idioms of a foreign language should become second nature, so that it is always ready to be applied with the utmost ease, and without the necessity of a moment's hesitation, or falling back upon a rule." It should be remembered, that it is not by *learning* rules, but

by *applying* them, that progress is made. Students frequently make mistakes, although, when questioned, they show that they are acquainted with the rules which they have violated.

Still, though a mere knowledge of grammar will not do all that the ignorant suppose, its study, in an intelligent manner, will be of great assistance in composing correctly.

It is neither practicable nor necessary to recapitulate the rules of English grammar, which are given in the different text-books used. The following remarks are chiefly intended to point out some of the differences in the structure of English and the Indian vernaculars. These are not noticed in the grammars of Bain or Morell, prepared for students in England.

A few introductory remarks on the classification of languages are requisite to indicate more clearly differences in idiom. The subject is both dry and a little difficult; but it will repay the student.

Grammarians divide languages into three great classes :—

1. *Monosyllabic*.—Words contain only one syllable. They may be joined, as in black-board, but each retains its primitive form. All languages were originally monosyllabic. Chinese still remains in this condition.

2. *Agglutinative*.—In this stage, of two roots which coalesce to form a word, one retains its original form, and the other sinks down to a mere termination. The word *mankind* is an example. The term *agglutinative* is employed, because the terminations are, as it were, glued on the distinct roots. The largest number of languages belong to this class. Among them are Tamil, Telugu, &c., spoken in South India.

3. *Inflectional*.—In the third stage, all the roots

may coalesce and the words seem made of one piece. The tendency of language is to shorten words, to drop letters difficult to pronounce and to substitute others in their place. The Sanskrit, *vinsati*, twenty, is composed of *dvi*, two, and *dasa*, ten. The *d* is dropped in *dvi*; from *dasa* is derived *dasati*, a decade, which is reduced to *sati*. The English word *loved* was originally *love did*. This process is very marked in Bengali, Hindi, &c., which are chiefly derived from the Sanskrit. The languages of North India, Persian, Arabic, and most of the languages of Europe, are inflectional.

Every inflectional language was once agglutinative, and every agglutinative language was once monosyllabic. Words in each stage may be found in inflectional languages.

Though the languages of North India are inflectional and those of South India agglutinative, the former have been, to some extent, assimilated to the latter. Before the Aryans entered India, the country was inhabited by nations speaking languages of the agglutinative class. Sanskrit words were introduced into the languages which subsequently arose, but frequently the grammar of the agglutinative languages was retained.

Many of the mistakes of Indian students arise from their translating the vernaculars word for word into English. The sentences thus formed are often either unidiomatic or wholly unintelligible. Some of the principal differences in construction may be pointed out. It should be observed that they may not apply, in some cases, to *all* the languages of India.

Arrangement of Words.—Here the differences are so great, that the rule has been given, to *begin at the end of a sentence* in translation. Though exaggerated, this gives a good idea of the changes which are

necessary. The following remarks refer only to prose—not to poetry, in which inversions are admissible. Even in prose, occasional changes are allowable for the sake of emphasis.

In English, the governing word usually *precedes* the word governed. In the Indian vernaculars, it is *placed after it*, in consequence of which the principal verb occupies the last place in a sentence.

In the Indian vernaculars, the arrangement of a sentence is as follows :—

<i>Subject.</i>	<i>Object.</i>	<i>Verb.</i>
Rama	Krishna	struck.

In English, this might mean Rama struck Krishna, or Krishna struck Rama. Hence the arrangement is :—

<i>Subject.</i>	<i>Verb.</i>	<i>Object.</i>
Rama	struck	Krishna.

On the same principle, prepositions are placed in English before the nouns they govern, as “upon horses.” In the Indian vernaculars the order is “horses upon,” and the governing words are properly styled *postpositions*. So also with verbs in the infinitive governed by others. “He wishes to learn,” becomes in the Indian vernaculars, “To learn, he wishes.”

The general rule, *that which qualifies, precedes that which is qualified*, applies to the Indian vernaculars, but only partially to English. Both agree in placing adjectives and adjective pronouns before nouns. The Indian vernaculars place the adverb before the verb ; in English it *usually* follows it. “Well he reads,” is in English, “He reads well.”

In the Indian vernaculars, the similitude precedes that which is similar, and the comparative that which is compared ; in English the reverse is usual. “Like the sun, it shines,” is in English, “It shines

like the sun;" "Than that this is good," becomes "This is better than that."

In the Indian vernaculars the subordinate clause precedes the principal one; the cause precedes the effect; the reason precedes the inference; the order of time is strictly followed. In English, the practice is generally different. A few examples may be given.

Indian Construction.

That you are wrong, he says.

By rain plants grow.

Because I am sick I cannot come.

After he went away, I slept.

I gave the letter to the peon, telling (him) to give it to you, and sent him away.

English Construction.

He says that you are wrong.

Plants grow by rain.

I cannot come because I am sick.

I slept after he went away.

I sent the peon and told him to give you the letter.

In the last sentence, the sending away was after the command.

In the Indian vernaculars, the order of an interrogative sentence does not differ from that of one in the affirmative; in English, the verb precedes the subject. "You heard what I said," in an interrogative sentence becomes, "Heard you what I said?" Generally, however, the verb has an auxiliary, in which case the subject is placed between the two, as, "Did you hear what I said?"

In English, the verb precedes the subject in the imperative; as, "Go thou." This is also the case where a sentence begins with "there," &c., as "There was a great uproar."

The southern languages of India have no relative pronouns. In the northern languages, the relative precedes the antecedent; in English, it follows it. "Whom the man (I) saw," is in English, "The man whom I saw."

A few remarks may be made on each part of speech.

Nouns.—In the English language, nouns are chiefly remarkable for their simplicity. While the Indian vernaculars have eight cases, modern English has only three, two of which are alike, except in a few pronouns. It was not so always. The oldest English had six cases; but, one by one, three of them were dropped. The possessive originally ended in *es*, and was applied only to the singular of some masculine and neuter nouns. Afterwards it became the sign of the possessive in all nouns, both singular and plural. The vowel *e* was dropped, its loss being indicated by an apostrophe.

The absence of case-endings in English is supplied by the use of prepositions. There is no doubt that originally the case-endings of the Indian languages were words of the same meaning as the English prepositions; but, according to the idiom, they follow the word governed.

English, like the languages of South India, has three genders, masculine, feminine, and neuter. Some of the languages of North India, as Hindi, have only two genders, the masculine and feminine, the mastery of which entails great labour upon a person acquiring them. So far as gender is concerned, English is very easy.

In the oldest English, there were several plural endings. Less than half the nouns had plurals in *s*. A few of the other forms are retained, as in *men*, *oxen*, *mice*, *feet*, &c.; but the rule now is to add *s*. It is supposed that this change was partly brought about by the Normans, in whose language *s* was the plural sign in all nouns.

Adjectives.—Here, as in the case of nouns, the tendency has been towards simplification. In old English, adjectives had inflections to denote gender, number and case. The only change adjectives now undergo is to express degrees of comparison. One

mode of comparison is to add *er* and *est*. The *r* stands for a more original *s*. Thus in Sanskrit,

balavan
strong

baliyas
stronger

balishtha
strongest

Another mode of comparing adjectives is by prefixing *more* and *most*. This is derived from the Norman-French.

In the Indian vernaculars, adjectives do not undergo any change to denote comparison. The comparative may be expressed by, "From that, this is good," and the superlative by, "From all, this is good." Young students are apt to use the same forms in English.

Of all adjectives none present greater difficulties than the articles. There are few, even among the best native scholars, who do not occasionally make mistakes in their use. From the Indian vernaculars, like the Sanskrit, not possessing any articles, students sometimes omit them; as, "Ball struck boy." The articles to be inserted depend upon the sense intended to be conveyed, thus, "A ball struck a boy," "A ball struck the boy," "The ball struck a boy," "The ball struck the boy." Sometimes articles are inserted where they ought not; as, "He went to the London;" or the indefinite is used instead of the definite article; as, "He gave me a best book." It would occupy too much space to give directions on this point. The student is referred to McMordie's "Studies in English" or Howard's English Grammar.

Pronouns.—In most of the northern vernaculars, the same pronoun is used for all the genders; thus, in Urdu, *yih* denotes he, she, and it. English, like the southern vernaculars, has separate pronouns to denote the gender of the third person singular. Mistakes sometimes arise from this being forgotten.

Students in South India have most difficulty with the relative pronouns, which do not exist in their vernaculars, their place being supplied by relative participles. In Tamil, "the man whom I saw," is literally, "the (I) saw man." The northern vernaculars have relative pronouns. The chief difference in their use has already been pointed out—the relative *precedes* the antecedent.

Verbs.—It would require several pages to treat properly of verbs : only a few observations can be made.

Sanskrit, Greek, and Latin have very elaborate conjugations of verbs, a single verbal root assuming a great variety of forms. Most English verbs have only six terminations, *e. g.*, love, lovest, loves, loved, lovedst, loving. The different moods are expressed by the use of auxiliary verbs. Southey says, "They may talk as they will of the dead languages. Our auxiliaries give us a power which the ancients, with all their varieties of mood and inflection, never could attain."

A common error among young students is to change from one number to another in parts of the same sentence, while the subject remains the same. The verbs used may vary in number, but each must agree with its subject.

Mistakes in the use of *shall* and *will* are so frequent, that there is an English book on this one subject. *Shall* originally means obligation, what one *ought* to do ; *will* denotes intention or *willingness*. Most grammars give directions about their employment. An old poetical rule may be of some service :—

In the first person simply, *shall* foretells ;
In *will* a threat or else a promise dwells ;
Shall in the second and the third does threat ;
Will simply then foretells the future feat.

The distinction between the past and perfect tenses is frequently not observed; as, "I have come yesterday." The perfect tense expresses an action begun in past time and completed at the present time; as, "The peon has come." The past tense expresses an action begun and completed in past time; as, "The peon came." If the particular time when an action took place is mentioned, the past tense is used, not the perfect; as, "The peon came a quarter of an hour ago."

The proper sequence of tenses is often violated; as, "He said that he will come," instead of, "He said that he would come." The following forms may be used:—

I say that I will do it	if I can stay.
I said that I would do it	if I could stay.
I said that I would have done it	if I could have stayed.

But other forms are admissible in certain cases. "If the verb in the principal clause of a complex sentence be of the *present* or of the *future* tense, the verb in the dependent clause may be of *any* tense." Thus, "He tells me that he did it yesterday." "If the verb in the principal clause of a complex sentence be of the *Past Tense*, the verb in the subordinate clause should be of the *Past Tense*. There is one exception to this rule. When the dependent clause expresses something which is constantly true, the verb of that clause is put in the present tense; as, 'The gentleman said that virtue is its own reward.'"*

Adverbs.—Dr. Caldwell remarks that, in the languages of South India, "All adverbs are either nouns or the gerunds or infinitives of verbs."

There are some English adverbs which Indian students are apt to confound; as, much, very, too, since, etc. "Much large" is used for "very large;"

* McMordie's "Studies in English."

“very larger” for “much larger;” “too hot” for “very hot.”

The position of adverbs requires some care. The general rule is that they should be placed next to the words they are intended to affect; but sometimes their position is changed for the sake of emphasis; as, “Gladly will I do it.” “Only” requires special attention. The rule is that it should be placed *before* the word which it qualifies.

Prepositions.—The Indian vernaculars have no words which exactly correspond to English prepositions. Dr. Caldwell says of the postpositions used in the southern languages that, “they are not a separate part of speech, but are real nouns of relation or quality adopted as auxiliaries.” This applies largely to the northern vernaculars.

It is important to acquire a good knowledge of English prepositions, as they are in such frequent use, and mistakes regarding them are so common. Sometimes they are inserted where they are not required, or omitted where they are necessary. Another point demanding much attention is the idiomatic use of prepositions after certain words; as, *accede to*, *dissent from*, etc.

Conjunctions.—In the Indian vernaculars, continuative participles are often preferred to conjunctions. This course may sometimes be followed in English composition to avoid the frequent repetition of *and*.

English differs from the Indian vernaculars in one important respect—the *oblique* or *indirect narrative*. The latter prefer the direct form, the quotation of the very words used. Thus, “He said, ‘my father is sick;’” “He said, ‘go home.’” In English, both direct and indirect forms are used, but the construction varies. In the indirect forms the foregoing examples would be rendered, “He said that

his father was sick ;" " He told me to go home." Young students are apt to make such mistakes ; as, " He told me that I will come," meaning, " He said that he would come." Observe that in changing the direct to the indirect form, pronouns of the first and second persons must be altered ; and if the introductory verb be in the past tense, other verbs must correspond.

The preceding remarks show the tendency of language towards simplification. Indian pundits, unacquainted with the history of language, ignore this, and wish to check the process in the Indian vernaculars by retaining obsolete forms. No English writer of the present day attempts to reproduce the numerous grammatical terminations which were in use a thousand years ago. The style of English writers has varied with the language. So should it be in India. The vernaculars ought not to be regulated by grammars composed many centuries ago.

A little volume, " Studies in English,"* by the Rev. W. McMordie, M. A., Ahmedabad, will be found very useful.

Understanding the Sense.

In native schools, teachers are generally satisfied if their pupils can *read* the text-books. It is supposed that a knowledge of the sense will come afterwards. The European system of education demands that what is read shall be understood.

The first requisite to ascertaining the meaning of English books, is a good knowledge of words. Clarke's English Dictionary contains upwards of a hundred thousand words, but many of them are technical terms, seldom used. It is estimated that the vocabulary of an English peasant does not exceed 400 words. A well-educated person in Eng-

* Surat Mission Press. Price 12 annas.

land seldom uses more than 3,000 words in conversation. Milton's poetry does not contain more than 8,000 words ; even Shakespeare, with all his variety of expression, does not employ more than 15,000 words.

Committing to memory mere strings of words, is not at all advisable. They are generally soon forgotten. Words occurring in sentences are much more likely to be remembered, especially if they are heard used. Nothing fixes a word better in the memory than actually to employ it in a sentence.

Progress in acquiring a knowledge of words is greatly facilitated by mastering some of the principal roots, with the prefixes and affixes. Thus, from the root *positum*, placed, come position, posture, compose, composition, composite, depose, deposit, depository, dispose, expose, impose, oppose, purpose, repose, suppose, transpose, &c. Very often in this way the meaning of a word can be gathered. Still, a student who has not a knowledge of the original languages, is liable to mistakes. Care is also necessary in attempting to form words. From *treachery* comes *treacherous*. Students are apt to think that, on the same principle, from *debauchery* should come *debaucherous* ; but there is no such word in the English language.

Even when the student possesses a copious vocabulary, he will often find it difficult to grasp the meaning of long, complicated sentences. It has already been recommended that, instead of resorting to keys and other explanatory books, he should endeavour to gather the sense by his own unaided efforts. A few hints on this point, abridged from Thring, a good English writer, may be useful.

A sentence must always contain a subject and a predicate. In investigating the meaning of a sentence, the first point is to ascertain what these are.

In every Sentence this is certain without fail, that the words which will most clearly and forcibly introduce to notice what the speaker wishes to make known, will *come first* ; and the rest follow, according to its relative importance. It is *probable*, therefore, in any sentence that the subject stands first : because what the speech is about must generally be mentioned first for *clearness* sake ; and without *clearness* nothing can be *forcible*.

Sometimes it is desirable, for the sake of emphasis, to give the first place to the predicate. This may be effected by the use of '*It*' and '*There*' at the beginning of sentences. Thus, '*It* is a good thing—to save a man' (subject) equalling, '*To save a man* is a good thing. '*There* is no hope—that he will do it:' (subject) equalling, '*His* doing it is hopeless.'

Therefore the words '*It*,' and '*There*,' are, as it were sign-posts, pointing out that the predicate follows immediately, whilst the subject comes last. In English then, if the first word is *It* or *There*, or an adjective with the auxiliary verb, the predicate is generally first in the arrangement, and the subject last. Any dependent noun, however, can be put first as the subject, by casting the sentence into a passive shape ; as, '*Pompey* was killed by *Cæsar*.' This is a common way in English of getting the emphatic word first.

Again, in examining a sentence, if there is any difficulty, whatever conjecture on the point appears most probable, it can be tested in the following manner. Let the learner, instead of the word or words which are difficult, substitute others easier, which *certainly* are the parts of speech, which the expression he doubts about seems to him to be. Thus, in the sentence, '*He rides fast*,' say he thinks '*fast*' an adverb, but is in doubt ; let him substitute an

unmistakeable adverb ; for instance, '*quickly* :' if that which is substituted exactly fills the grammatical place of the original expression, the conjecture is probably right ; if it does not, it must be wrong.

Again, there is a difficult sentence to be mastered ; how many let their minds float about at random over it ; and unless they find it out by some sudden flash, do nothing. Instead of this, let the learner seize at once on some point he is certain, or nearly certain about ; say the subject, or the principal verb of the predicate ; and try whether the rest agrees with this, and makes sense. It is very seldom, indeed, that both subject and predicate are difficult to unravel in the same sentence. At all events, let him examine whether there is more than *one* word that *can* be a predicate, or more than *one* word that can be a subject ; let him decide as to which shall be his certainty ; say the subject is, then what verb can possibly form the predicate ? Is it transitive ? If so, where is the case ? Is the case qualified ? and so on ; adding, by degrees, the rest till all coheres. This then is a rule. Let all uncertainties be tried as to their agreement with some certainty. If there is no certainty, let the most probable guess be assumed as certain for the experiment.

Again, it is a great thing to know what the difficulty really is and where. When this is found, let all words, or clauses, be put out of sight for the time, excepting the word, or combination, that is puzzling. This often clears the matter. As an assistance in doing this, let it be borne in mind, that wherever a relative occurs, it is certain that the clause, in which the relative is, is a complete sentence in itself, so far as grammatical construction goes ; and therefore will not influence grammatically any other part of the sentence. In any difficulty then,

that clause may be set apart, and shut out from the rest, and examined separately.

Very often the difficulty arises from some part of a sentence not being before the eye, but understood. Let every clause, therefore, when this is the case, be written out with its full complement of words. This often clears the matter:

Again, much ignorance arises from rules being allowed to lie about in the mind as mere dry statements. This should never be permitted. Let the learner always frame *for himself* an actual speech or formula, *the easiest possible*, which is an *example* of the rule, to try his doubtful cases by. Thus, if the rule is, every pure supposition will have both clauses subjunctive with past tenses of the auxiliary verbs, or verb of existence, let him give it life by having a model supposition to refer to; as, '*If I were foolish, I should learn the rules like a parrot.*' Or if a question is asked on any point, let him at once make a sentence which represents the required instance, and examine that; this plan will marvellously tend to the producing an answer. Thus, say the question is asked, 'Explain the arrangement of a sentence which begins with the word *There.*' Let him at once write down such a sentence, and examine it; and so on.

Let therefore all uncertainties be tested by some certainty, real or assumed.

Let the difficulty be hunted out, and every thing else put aside till it is cleared.

Let the suppressed word of a sentence, if needful, be filled in.

Let all rules have reality given them by being embodied in the form of simple examples.

Never let technical or general terms, be passed over until they are completely understood.

Never let the mind float about at random; but let it be fixed at once on some *one thing* to start with.

These rules, regularly acted on, will carry the learner through most labyrinths securely.*

Composition.

One of the best tests of a good knowledge of English, is the ability to write it correctly in an appropriate style. As University examinations are generally conducted in writing, the progress of students in this respect can readily be determined. For many reasons, great attention should be given to English composition. A few suggestions may be offered under this head.

1. *The Study of good Authors.*—Marcel says, "It was by studying the works of their predecessors that the most distinguished authors learned to write. Many of them have declared the fact in their works, and eager to benefit us by their experience, have earnestly recommended the practice of reading. 'Plato,' says Longinus, who himself held the same opinion, 'has taught us that the surest means of attaining perfection in style is to imitate and emulate eminent writers.'... 'The assiduous reading of good writings,' says Voltaire, 'will be more useful for the formation of a pure and correct style than the study of any grammar. We soon acquire the habit of speaking well by the frequent reading of those who have written well.'"

English writers differ very much in style. Great care is necessary in the selection of models. Young students are apt to be charmed with the stately, sonorous language of Johnson; but he is perhaps the worst model that can be selected. The sparkling epigrammatic style of Macaulay is equally objectionable. The colloquialisms and slang of Dickens, though appropriate in their place, are by no means to

* "On Learning Language." Appendix to Thring's Grammar.

be imitated. Johnson's commendation of Addison is well known: "Whoever wishes to attain an English style, familiar but not coarse, and elegant but not ostentatious, must give his days and nights to the volumes of Addison." Johnson's opinion was probably biased somewhat by his own preference for a Latinized style. The Saxon vigour of Swift is more suitable to modern taste. Defoe's "Robinson Crusoe," Southey's "Life of Nelson" and Cowper's "Letters" are some of the best specimens of English prose. Mackintosh says of Paley, "His style is as near perfection in its kind as any in our language."

2. *Double Translation*.—The following remarks are abridged from Marcel: "The best mode of imitation in foreign composition is *double translation*, which consists in translating the foreign text into the national idiom, and then endeavouring to reproduce that text by translating the version back into the original. Double translation is not an innovation; it is recommended by Cicero, Pliny the Younger, Quintilian, and nearly all those who, to the present day, have suggested means for acquiring the arts of reading and speaking in a second language. Its principle is generally recognised in classical instruction; the Latin exercises given to boys are usually imitations of the classical texts which they have already construed. Its utility is not restricted to the idioms of ancient times and of Modern Europe; Sir William Jones asserts that 'by double translation more Arabic and Persian will be learned in ten months than can be learned in ten years by any other method.' Guizot says, 'Take a page translated from a good author into your own language or any other that you know, render this page in the language of the author, and compare your work with the original. By so doing, you learn the words, the syntax; and enter into the

spirit of the language which is fixed in the memory by reading and writing.’”

A somewhat similar exercise is to read over attentively a passage in a good English author, and then write it out from memory. It should be carefully compared with the original, with regard to the structure of the sentences, the felicity of expression, &c.

Exercises in translation are likely to receive more and more attention, and the student will do well to give a good deal of time to this kind of composition.

Translation is preferable to *paraphrase*. When a student is acquainted only with one language, the latter may be useful to test whether he understands a passage. It has, however, its disadvantages. Ascham, an old English writer on education, condemns paraphrase “as a school exercise, on the same ground on which it is disapproved of by Cicero and the younger Pliny, the latter of whom, in one of his Epistles, calls it *audax contentio*, an audacious contention.” “To subject a classical author to such mangling is little short of sacrilege. It is to be presumed that such writers have chosen the fittest words to express their meaning.” “Such turning of the best into worse,” says Ascham, “is much like the turning pure gold and silver into foul brass and copper.”

Another objection is, that passages prescribed for paraphrase are often in poetry. The student is apt to write in a kind of “poetic prose,” very prejudicial to the formation of a good style.

3. *Faults in Composition*.—A few of the most common may be noticed.

(1.) *Want of Simplicity*.—The tendency of young students, all the world over, is to bombast. A century ago, Cowper remarked, “In general, there is nothing so pedantic as the style of a school-boy, if he aims at any style at all.” Indian students are in

special danger of this fault from the oriental love of exaggeration and hyperbole. Sometimes the longest and hardest words are picked out of the dictionary, or unusual phrases are introduced, to display the learning of the writer.

There is no doubt that the Indian student has great difficulties in forming a correct style. The books which he reads belong to different periods, some of them containing words and phrases which are now obsolete. Many of them are in poetry. His temptation is to adopt a curious mixture of style, called "patch-work." The following sensible advice is given on this point:—

"The fault of fine writing very often manifests itself in a hankering after little chips of poetic expressions as substitutes for common words. Thus, instead of 'portrait,' we are treated to 'a counterfeit presentment;' instead of 'a dinner table,' we have 'a festive board;' instead of 'tea,' 'the cup that cheers, but not inebriates;' and in the same way we are told that 'the head and front' of an author's offending is that his moments of common sense are 'few and far between.'

"Are we then never to use poetic quotations or amusing periphrases to illustrate and enliven what we have to say? Yes, when they really are amusing and really do illustrate, *e. g.*, Addison's periphrasis for a 'fan,' 'this little modish machine,' at once suggests a deliberate use of it in a systematic warfare of flirtation. But a poetic quotation that has been quoted threadbare is neither amusing nor illustrative, and a commonplace periphrasis is offensive. Lamb's essays contain many exquisite examples of the use of quotation and periphrasis, which show at once the beauty of his style and the danger of imitating it."*

* "English Lessons for English People." Pp. 106, 7.

The following incident, from an English writer, points out the effects of writing in a grandiloquent style :—

“ I remember well the astonishment of a certain candidate at the very low marks he received for his essay on the northern regions ; for composition was one of his best subjects, and he considered that he had quite exceeded himself in felicity of description on the present occasion. He spoke of the aurora borealis as “ illuminating the starry heavens with its brilliant and ever-varying coruscations, and casting a mellow light on the snowy surface of the earth ” :— ‘ Innumerable icebergs sailed majestically over the sea, whose summits pierced the clouds, and whose roots were buried in the profound depths of ocean : ’— and the subject of his essay was ‘ that region where the icy monster had seized in his iron grasp the crested billows.’

“ By the time he next entered the lists—for he was disqualified on this occasion—he was cured of this boyish bombast : he wrote an essay in a plain, homely, unpretentious style, for which he got 135 marks out of 150.”

While the use of “ fine language ” is to be avoided, on the other hand, the introduction of colloquialisms or slang is to be guarded against. Alford says, “ We must distinguish between the English which we speak, and that which we write. Many expressions are not only tolerated but required in conversation, which are not usually put on paper. Thus for instance, everyone says ‘ *can’t* ’ for *cannot*, ‘ *won’t* ’ for *will not*, ‘ *isn’t* ’ for *is not* in conversation ; but we seldom see these contractions in books, except when a conversation is related.” *Slang* is of two kinds—general and technical. Thus, the word “ jolly ” is used instead of “ merry ; ” “ plucky ” instead of “ bold ” ; a “ dodge ” instead of a “ trick.” Technical

slang consists of terms peculiar to some class or profession. "Thus the Cambridge man speaks of being 'plucked,' the Oxford man of being 'ploughed,' the barrister of 'eating his terms' and 'getting silk,' the cavalry officer of 'the heavies,' and so on." There is a lower kind of slang in use among thieves and other disreputable classes. This is especially to be shunned. Young writers are apt to mix Johnsonian English with vulgarisms, producing a strange medley.

Sir H. S. Maine gave the following advice to Calcutta students on the subject of style:—

"English can only be well-written by following the golden rule which Englishmen themselves follow or ought to follow, and that rule is never to try deliberately to write it well. Depend upon it, no man ever wrote well by striving too hard to write well. What you should regard, is not the language but the thought, and if the thought be clearly and vividly conceived, the proper diction, if the writer be an educated man, will be sure to follow. ... The opposite process, that of trying to bring in at all hazards some favourite phrase or trick of language, will only lead you to a spurious and artificial result."

Simplicity is especially to be kept in view in business. Language admissible on other occasions is here out of place, and excites only ridicule. The general advice, indeed, has been given, Whenever you have written anything which you consider very fine, *strike it out*. In all probability, it is mere fustian.

(2.) *Diffuseness*.—This is a common fault in young students. Frequently an essay commences with a long introduction on the importance of the subject and the inability of the writer to do it justice. Excellence is supposed to be measured by quantity,

not by quality. To secure this, ideas are repeated, and irrelevant matter is often introduced. The examiner, losing patience, is apt to give the essay even less credit than it deserves. The following remarks are judicious :—

“Mark the man, no matter what his class, who gains respectful attention to what he is saying ; it is the man who pushes aside all that is superfluous, who goes at once to the matter in hand, who knows what he wants to say, and says it. Wordiness is generally as much a sign of weakness as staggering with a hundred steps to the point which you wish to reach instead of going straight forward to it with fifty. Brevity will almost drive you into sense ; for, if your brief sentence is not a forcible one, you will see that it resembles a child’s lesson in a spelling-book and you can scarcely fail of being ashamed of it ; but if you once allow mere words for their own sake to please you, you may, like the fabled mares of antiquity, conceive of the wind, or amuse mankind by a perpetual parturition of mice. Let a man once get enamoured of words, and there is no end of the trash he may admire, and alas, produce ; and of the deceit which he may practise upon himself.”

The advice has been given, Go over carefully what you have written, and strike out every word which does not distinctly add to clearness or force. You have no idea what vigour this will give to your style.

(3.) *Long, involved Sentences.*—Each sentence should have only one principal subject of thought. Beginners are apt to go on, adding word to word, and sentence to sentence, connecting them with “but,” “notwithstanding,” “therefore,” “still,” and so forth. Confusion and obscurity thus frequently arise. Complicated sentences are one of the chief sources of grammatical errors. Break them up into

simple sentences, each containing one leading proposition.

(4.) *Mixed Metaphors*.—Care is necessary in the use of figurative language. Metaphors from different objects ought not to be combined. We may speak of “kindling a flame,” but it would be absurd to talk of “kindling a seed.” The following words are attributed to a member of Parliament: “Mr. Speaker, I smell a rat, I see him brewing in the air; but, mark me, I shall yet nip him in the bud.” There are here three figures, a rat, brewing, and a bud. Even one of Lord Castlereagh’s speeches has this passage: “And now, Sir, I must *embark* on the *feature* on which this subject *hinges*.”

4. *Careful Revision*.—The first draft should be written with a view to the thought. It interferes with the flow of ideas to delay long to find out the most appropriate words. Afterwards, however, careful revision is necessary. A distinguished Roman author, Horace, uses the phrase, *limæ labor ac mora*, the labour and delay of the file of correction. The reference is to a workman, first hammering out a machine, and then polishing it carefully with a file. Most great writers have been very laborious in this respect. “Manuscripts of Pope’s, preserved in the British Museum, are covered with erasures and interlineations. Ariosto is known to have altered a stanza a hundred times. Petrarch made fifty-four alterations in one verse.” However, when once the habit of correct composition has been acquired, the labour of revision becomes comparatively light.

5 *Essay Writing*.—This is a common exercise when the student has made some progress in composition. The first step is to endeavour to form a clear idea of the subject. It should be surveyed from all sides. Every essay should have a beginning, a middle, and an end. Without mention-

ing formal divisions, remarks should be arranged under certain heads. It is well to make a brief outline of the whole, before going into detail.

Sir Author Helps, one of the most accomplished writers of the day, gives the following hints to young students on composition :—

1. Let the subject that you write about be one that you really care about.

2. Never throw away an adjective. If you use an adjective that does not add any meaning to the substantive, it is a wicked waste of adjectival power.

3. Take care that your relatives clearly and distinctly relate to your antecedents. In seven sentences out of ten that are obscure, you will find that the obscurity is caused by a doubt about the relatives.

4. Do not fear repetition. This fear is also a frequent cause of obscurity.

5. Avoid parentheses. A parenthesis can generally be made into a separate sentence.

6. Do not attempt to abbreviate your general statements, or suppose that those statements will be understood by your reader. For instance, if you have been writing a paragraph which tends to show that when men get into any trouble there is generally some woman concerned in the case, do not begin a sentence in this way. 'If this be so,' &c., &c., &c. Your reader does not know what *this* is, or what so is, or at least he does not make out your meaning without a little thought; and you should keep all his thought for the real difficulties which you have to lay before him. Therefore boldly say, 'When men get into trouble there is mostly a woman concerned in it,' &c.

7. Try to master what is the idea of a sentence—how it should be a thing of a certain completeness in itself. If it is to consist of many clauses, let them be clauses having a reasonable dependence

one upon another, and not sentences within sentences.

8. Attend to method. That alone, if you commit all other faults, will make your writing readable. For example, if you have to treat a subject which is naturally divided into several branches, take them up one by one, and exhaust them. Do not deal with them by bits. Let us call these branches A, B and C. Do not begin by saying only half of what you mean about A, and then bringing in the rest of A after you have treated C, thus making B and C a long parenthesis.

Often the mist created by this want of method enshrouds the meaning of the writer as completely as that which fond Venus threw around her darling Trojan hero when the Greeks were pressing him too hardly.

9. Follow the nature of your subject, and let your choice of words, your length of sentences, and all the other delicacies of writing, be adapted to that nature of the subject. To use an admirable simile, which has been used before, let the writing fall on the subject like drapery over a beautiful statue of the human figure, adapting itself inevitably to all the outlines of the body that it clothes.

10. While you are writing, do not think of any of these rules, or of any other rules. Whatever you have learnt from rules, to be of service, must have entered into your habits of mind, and into your tastes, and must be a part of your power which you use, as you do the power of nerve or muscle, unconsciously.

Speaking.

The student, besides being able to express his thoughts correctly in writing, should be able to speak in English with ease and accuracy. This is

not to be acquired by the mere study of books. It is a great defect in many schools in India, that more attention is not devoted to exercises in English speaking. The pupils learn to read certain books, but they are incapable of conversing on the simplest subject, or only in very broken language. English must be learned as a *living* and not as a *dead* language. The ear must be employed as well as the eye. Little children, unable to read, soon learn to speak a language fluently. They acquire a few words at a time and *make use of them*.

Conversation.—It is an excellent practice for students to use English in private conversation with each other. Without this, it is impossible to acquire fluency. Accuracy should be aimed at both in pronunciation and grammar. The use of incorrect language tends to perpetuate a faulty mode of speaking. Each student should point out, in a friendly way, any mistakes made by the other. But in some cases both may be at fault. Teachers should carefully correct blunders made by their pupils in conversation and insist upon accuracy. The student may derive great benefit from the study of books giving examples of English phrases and corrections of common mistakes.

The student should not use what is called “book language” in conversation. Abbreviated forms are employed in some cases. Alford says, “This is a difference which the foreigner is generally slow in apprehending. He says, ‘*I will not*,’ ‘*I cannot*,’ ‘*I must not*,’ ‘*I shall not* :’ ‘*I am*’ for ‘*I’m*,’ ‘*they are*’ for ‘*they’re* :’ and he may often be detected by his precision in these matters, even after he has mastered the pronunciation and construction of our language.” But low slang and vulgarisms must be avoided.

Public Speaking.—There are occasions when it is

desirable to make some remarks at a public meeting. Many persons are incapable of this. They feel awkward and nervous, they hesitate, repeat themselves, blunder, and at last sit down covered with confusion. This is often the case with Englishmen, speaking their own language. Natives of India giving an address in English have the disadvantage of using a foreign tongue; but, on the other hand, they have generally more self-possession than Englishmen. Some judicious training is of great benefit.

The best exercises in public speaking are discussion classes, carried on under the superintendence of the professors and headmasters of colleges and schools. Due order is preserved; errors both in language and reasoning are pointed out; students are trained to express themselves with ease and correctness.

Debating Societies, as usually conducted by students themselves, are of very doubtful benefit. Often the chief object of the speaker is to display his own ability. He comes with his speech carefully written out and committed to memory. Whether it is irrelevant or not, does not trouble him. Sometimes he adds a few *impromptu* remarks, which are in striking contrast with the stilted style of the rest of his address.

The Hon. J. B. Norton, a warm friend of the people of India, thus cautions some Madras students: "Of all Debating Societies, Political Debating Societies are the most objectionable for the young. There they mostly learn to express jejune notions in a vicious style." Still, if a judicious chairman can be found, societies in which young men may have some practice in speaking, are useful.

Cicero's advice to an orator is to consider well "what he has to say, in what order, and how." The first rule given by Helps is, "To arrange methodi-

cally and in just sequence the order of the topics, and not to vary from that method and that sequence. Inferior speakers wander about to and fro like a dog on a journey in their speaking; and nothing is more tiresome to the hearer than this fault." Inexperienced young men may admire loud and glib speakers wanting in order; but judicious hearers form a very different opinion. All irrelevant matter should be rigidly excluded. Nor should the speaker dwell upon trifling points, even though connected with the subject. Attention should be concentrated upon the main arguments, which should be marshalled in due order. Long introductions ought to be avoided. So also should long addresses. A speaker should carefully watch when an audience appear to get tired, and leave off immediately with a good ending.

Management of the Voice.—Keep your head up. This relieves the throat and enables you to speak distinctly. Look at those you address, as this gives point-ness to your remarks, and you can judge better of the manner in which they are received. Begin in a low, distinct tone. Imagine yourself speaking to the persons in a distant part of the room. Clear articulation is of far more consequence than mere loudness. Avoid a dull, monotonous tone. Let the voice rise at times as in animated conversation; but do not scream. Enter thoroughly into your subject and express yourself accordingly. The less a speaker thinks about himself the better. It has been remarked, "All men are orators when they feel."

Graceful action sets off an address. Especial care ought to be taken to avoid any disagreeable habit in speaking.

The attention to be given to public speaking depends partly on the future employment of the student. If intended for the bar, exercise in it is of very great importance.

VI. MATHEMATICS.

This branch of study ranks next in importance to language. It includes Arithmetic, Algebra, Geometry, Trigonometry, &c., with their practical applications.

Every person knows the value of arithmetic in ordinary business. A man who cannot calculate expeditiously and accurately, is unfit for nearly every position above that of a common labourer. An acquaintance with practical mathematics is indispensable in several employments.

But the study of mathematics has other advantages which have long been recognized. More than two thousand years ago, Plato, the famous Greek philosopher, inscribed on the entrance to his Academy, "Let no one enter here who cannot geometrize." Although a person should never in his whole life require to turn one of Euclid's problems to practical account, the study of geometry is of great value in teaching to reason soundly and in strengthening the mental powers. This is explained in the following remarks by Professor De Morgan :—

"It is admitted by all that a finished or even a competent reasoner is not the work of nature alone ; the experience of every day makes it evident that education develops faculties which would otherwise never have manifested their existence. It is, therefore, as necessary to *learn to reason* before we can expect to be able to reason, as it is to learn to swim or fence, in order to attain either of those arts. Now, something must be reasoned upon, it matters not much what it is, provided that it can be reasoned upon with certainty. The properties of mind or matter, or the study of languages, mathematics, or natural history, may be chosen for this purpose. Now, of all these, it is desirable to choose the one

which admits of the reasoning being verified, that is, in which we can find out by other means, such as measurement and ocular demonstration of all sorts, whether the results are true or not. When the guiding property of the loadstone was first ascertained and it was necessary to learn how to use this new discovery, and to find out how far it might be relied on, it would have been thought advisable to make many passages between ports that were well-known before attempting a voyage of discovery. So it is with our reasoning faculties: it is desirable that their powers should be exerted upon objects of such a nature, that we can tell by other means whether the results which we obtain are true or false, and this before it is safe to trust entirely to reason. Now the mathematics are peculiarly well adapted for this purpose, on the following grounds:—

“1. Every term is distinctly explained, and has but one meaning, and it is rarely that two words are employed to mean the same thing.

“2. The first principles are self-evident, and, though derived from observation, do not require more of it than has been made by children in general.

“3. The demonstration is strictly logical, taking nothing for granted except the self-evident first principles, resting nothing upon probability, and entirely independent of authority and opinion.

“4. When the conclusion is attained by reasoning, its truth or falsehood can be ascertained, in geometry by actual measurement, in algebra by common arithmetical calculation. This gives confidence, and is absolutely necessary, if, as was said before, reason is not to be the instructor, but the pupil.

“5. There are no words whose meanings are so much alike that the ideas which they stand for may

be confounded. Between the meanings of terms there is no distinction, except a total distinction, and all adjectives and adverbs expressing difference of degrees are avoided. Thus it may be necessary to say 'A is greater than B;' but it is entirely unimportant whether A is very little or very much greater than B. Any proposition which includes the foregoing assertion will prove its conclusion generally, that is, for all cases in which A is greater than B, whether the difference be great or little.

"These are the principal grounds on which, in our opinion, the utility of mathematical studies may be shewn to rest, as a discipline for the reasoning powers. But the habit of mind which the studies have a tendency to form are valuable in the highest degree. The most important of all is the power of concentrating the ideas which a successful study of them increases where it did exist, and creates where it did not. A difficult position, or a new method of passing from one proposition to another, arrests all the attention, and forces the united faculties to use their utmost exertions. The habit of mind thus formed soon extends itself to other pursuits, and is beneficially felt in all the business of life."

Without an acquaintance with mathematics, no progress can be made in the higher departments of science. Sir John Herschell says of astronomy, "Admission to its sanctuary, and to the privileges and feelings of a votary, is only to be gained by one means,—sound and sufficient knowledge of mathematics, the great instrument of all exact inquiry; without which no man can ever make such advances in this or any of the higher departments of science as can entitle him to form an independent opinion on any subject of discussion within their range."

It is true that exclusive devotion to mathematics is apt to make a man one-sided and incapable of

appreciating moral evidence. This, however, is guarded against by other studies.

A few remarks may be made on the principal divisions of the subject.

Arithmetic is despised by many students when they commence algebra and geometry. This is a mistake. For value in the business of life, it surpasses all the other branches of mathematics taken together. Many students can look forward only to employment as clerks in government or mercantile offices. In their case, expedition and accuracy in calculation are of the first consequence. Even in University examinations, expertness in arithmetic is an important element of success.

Two qualities are required in a good arithmetician :

1. Ability to go through the ordinary operations with speed and correctness. Profound mathematicians sometimes blunder in adding up a long column of figures. A considerable amount of practice is essential to accuracy. The student should begin with short exercises, such as he is able to work without error. Quickness is largely secured by simply naming the totals mentally, instead of saying 6 and 7 are 13; 13 and 7 are 20; &c. By degrees the exercises should be lengthened, perfect accuracy being aimed at in every case.

2. Skill in working arithmetical questions. Todhunter has the following remarks :—

“ Now experience shows us that the power of solving mathematical problems is drawn out, I might almost say is created, by practice; and the practice must be long and assiduous before any decided success can be obtained. The nature of a problem and the mode in which many problems are really constructed, might lead us to anticipate that such would be the case. There are a large number of elementary

facts and principles in pure and mixed mathematics; in general a problem consists mainly of the combination of two or more such elements. . . . In many cases if the precise combination which was present to the mind of the framer can be seized, the solution is obvious and rapid; but if his combination does not present itself, the solution may be long and intricate or even impracticable.

“ A good teacher will be of immense service in guiding and training students to solve problems; he will draw attention to the most important and fertile principles, and reiterate the illustrations of points that seem inadequately grasped.”

A clear knowledge of fractions is of great importance in arithmetic. It is best obtained by actually dividing some object, as a line or an orange.

Algebra is closely allied to arithmetic. Numbers were first written out in words, as nine, eighteen, &c. A great advance was made when signs were employed, as 9, 18. *Algebra* still further facilitates operations by using letters which may denote any numbers however complicated. The following is an illustration.*

Half the sum of two numbers added to half the difference, gives the greater of the two numbers. For example, take 16 and 10; half their sum is 13, half their difference is 3; if we add 13 and 3 we get 16, the greater of the two numbers. We might satisfy ourselves of the truth of this same proposition for any other numbers. The above example may be expressed thus :—

$$\frac{16 + 10}{2} + \frac{16 - 10}{2} = 16$$

If we choose any two numbers, and call them the first and second numbers, and call that the first num-

* From De Morgan.

ber which is the greater of the two, we have the following:—

$$\frac{1\text{st No.} + 2\text{nd No.}}{2} + \frac{1\text{st No.} - 2\text{nd No.}}{2} = 1\text{st No.}$$

In this way we might express anything which is true of all numbers, by first No., second No., &c., for the different numbers which enter into our proposition, and we might afterwards suppose the first No., the second No., &c., to be any which we please. Now the question is, could we not avoid the trouble of writing first No., 2nd No., &c., so frequently? This is done by putting letters of the alphabet to stand for these numbers. The above example may be abbreviated as follows:—

$$\frac{a + b}{2} + \frac{a - b}{2} = a$$

By the use of letters we are thus enabled to write sentences which say something of all numbers, with a very small part only of the time and trouble necessary for writing the same thing at full length.

De Morgan makes the following suggestions with regard to algebraical studies:—

“Whenever a demonstration appears perplexed, on account of the number and generality of the symbols, let some particular case be chosen, and let the same demonstration be applied. For example, the general form of the product $(x + a)$, $(x + b)$, $(x + c)$, &c. . . containing n factors, will be made apparent by taking first two, then three and four factors, before attempting to apply the reasoning which establishes the form of the general product.”

“The student should make for himself a syllabus of results only, unaccompanied by any demonstration. It is essential to acquire a correct memory for algebraical formulæ, which will save much time and labour in the higher departments of the science. Such a syllabus will be of great assistance in this

respect, and care should be taken that it contain only the most useful and most prominent formulæ.

Geometry is considered by Todhunter to be superior for mental training to Arithmetic and Algebra. It requires close study. When a king, in ancient times, asked a famous mathematician to teach him the science in the easiest way, he was told that there is no royal road to geometry.

The most common mistake of the Indian Student with reference to geometry has already been noticed—the use of the memory instead of the judgment. Instead of being the quickest and easiest method, it proves the longest and most laborious. Besides, it is certain to fail in the end. Questions will be asked which cannot be answered by mere memory. Let the student seek to understand the different links in the chain of reasoning, and one will suggest another. Todhunter remarks, “By the admirers of Euclid geometry means a system of demonstrated propositions, valued more for the process of reasoning involved than for the results obtained.” The study becomes worthless when it is turned into an exercise of memory.

Todhunter gives the following advice on the “Private Study of Mathematics.” College students may follow it with equal advantage :—

“The student should read his author with the most sustained attention, in order to discover the meaning of every sentence. If the book is well written, it will endure and repay this close examination: the text ought to be fairly intelligible, even without illustrative examples. Often, far too often, a reader hurries over the text without any sincere and vigorous effort to understand it; and rushes to some example to clear up what ought not to have been obscure, if it had been adequately considered. The habit of scrupulously investigating the text seems to me important on several grounds. The close scrutiny of lan-

gudge is a very valuable exercise both for studious and practical life. In the higher departments of mathematics, the habit is indispensable; in the long investigations which occur there it would be impossible to interpose illustrative examples at every stage, the student must therefore encounter and master, sentence by sentence, an extensive and complicated argument. . . .

"I suppose the student, then, to read his author with close and sustained attention. Of course it must happen that in some cases the author is not understood, or is very imperfectly understood; and the question is what is to be done. After giving a reasonable amount of attention to the passage, let the student pass on, reserving the obscurity for future efforts. If the text-book has been well arranged, in separate independent chapters, it will be generally found that if a few difficult passages in one chapter are left unconquered, still some progress can be made in the subsequent chapters. After a time the student, having left behind him several points not cleared up, will find that he is no longer proceeding with satisfaction to himself; he must then turn back and begin again at the beginning. It will commonly happen that in the revision of the work some of the former difficulties will disappear, and the student will be able to carry his reading beyond the point at which he formerly turned back. The process should be repeated until the whole work is mastered, or at least such part as may be pointed out for a first course.

"It might be conjectured perhaps that this advice is likely to be abused by the student in such a manner as to lead him to give up a difficulty after only a very faint attempt to overcome it; but practically I think that the danger is slight. The natural tendency of solitary students, I believe, is not to hurry away pre-

maturely from a hard passage, but to hang far too long over it; the just pride that does not like to acknowledge defeat, and the strong will that cannot endure to be thwarted, both urge to a continuance of effort even when success seems hopeless. It is only by experience we gain the conviction that when the mind is thoroughly fatigued, it has neither power to continue with advantage its course in an assigned direction, nor elasticity to strike out a new path; but that, on the other hand, after having withdrawn for a time from the pursuit, it may return and gain the desired end.

"Perhaps the great embarrassment to beginners however is, not the obscurity of definite isolated passages, but the inability to discover what is the general drift of the processes, and consequently too often want of faith as to the existence of any distinct object to be attained.... The same perplexity is apt to bewilder the student when he enters upon any of the main divisions of the general subject.... Still the advice must be: go on, and rest assured that the nature of the apparently unmeaning preliminaries will ultimately be understood and appreciated."*

VII. HANDWRITING.

Formerly much care was taken to acquire a good hand. Of late years, this has been greatly neglected by students. By some it is considered a matter beneath their notice; others suppose that it does not tell at University examinations. Both are greatly mistaken. In every position in life, a legible, rapid hand is a great advantage. Many students can expect only to become clerks in public or mercantile offices. In their case, good handwriting is of vital importance. Even in University examinations, as will be subse-

* "Conflict of Studies," pp. 67—70.

quently shown, the handwriting exerts a considerable influence.

It has not unfrequently happened that a candidate for an office has failed through the slovenly handwriting of his letter of application.

In writing it is important to attend to the posture of the body and the manner in which the pen is held. Health is injured by bending over, and causing pressure on the lungs. The body should be kept nearly upright, resting somewhat on the left arm. The pen should be held between the first two fingers and the thumb. The fingers should not be stretched out too far, nor too much doubled up, and those which hold the pen should not pass below its open part. The pen in writing is to be pressed lightly, and to be held so as to point to the shoulder. Those fingers only which hold the pen should move on the formation of the letters. These small joints can move with much greater speed than the larger joints of the wrist and elbow. Very rapid writing is not possible otherwise.

There are three tests of good writing : (1.) *Legibility*, (2.) *Rapidity*, and (3.) *Beauty*. The chief points requiring attention are the following :—slope, height, width, thickness, curvature, mode of junction, and regularity of the lines.

(1.) *Legibility*. This is the first requisite. The Commissioners for the English Civil Service Examinations say that “good handwriting is held to consist in the clear formation of the letters of the alphabet.”

Curved letters are more legible than those which are angular. Upright characters are more legible than sloping. A very slanting hand, to be legible, must occupy much space. Letters however should slope a little for the sake of expedition in writing. Very long loops and tails confuse the eye. Very short loops and tails are also unfavourable to distinct-

ness. Very thin lines, called a "scratchy" hand, and very thick lines, called a "heavy" hand, are both objectionable. A strong contrast between the light and heavy strokes, which makes the "jerking" hand, is still more unfavourable to distinctness.

Letters should be properly joined, whilst the *words* should be properly separated. The pen should not be lifted except when necessary. The last word of a line should not be crushed against the margin. If there is not sufficient room for the word, or for part of it, bring it to the beginning of the next line. Perfect regularity and straightness of line, and equality of space between lines, are conducive to legibility.

(2.) *Rapidity.* A learner must write slowly, but in the business of life rapidity is of great importance. Some clerks will write twice as quickly as others and equally well. In this case, supposing the salaries to be the same, the slow clerk is twice as costly as the other. Officers of Government and merchants will either not employ clerks who write slowly, or allow them only low salaries. A young man lately submitted a specimen of his writing to a Government officer, begging an appointment. The application was rejected on the ground that, though the writing was clear and neat, it was evidently not free. In University examinations, a student who can write expeditiously has advantages over one who writes slowly. The latter may be obliged to leave several questions unanswered from want of time. Competitors for the English Civil Service appointments are expected to be able to copy out correctly in good writing a printed passage of 500 words in half an hour.

To secure rapidity the body should be at ease and well supported. The round hand is more rapid than the angular because the lines glide into each other; whereas the angular hand is a series of jerks. Letters should be simple in form and all flourishes should be

avoided. Loss of time is caused whenever the pen is taken off the paper.

The following advice under this head, is judicious :—

“Quickness in writing is to be attained only by practice. No time need be exclusively devoted to it : for inasmuch as many other subjects must be practised on paper, this very practice is sufficient for the penmanship. But to make it so, you must, in the first place, execute all your writing carefully, and in the second place, as quickly as you can, consistently with the quality. Go through every exercise in fact, as if the goodness and quickness of your penmanship were to be finally tested by it ; and though this may be troublesome at first, a little perseverance will make it your natural way of writing, requiring no effort at all.”*

(3.) *Beauty*. This does not denote the ornamental style of writing. Flourishes are out of place. In business writing, the object is not to display skill in penmanship, but to secure legibility.

To please the eye, *regularity* is necessary. The letters should be of uniform size and thickness ; the spaces between the letters should be equal ; also those between the words, and those between the lines. The student should be able to dispense with ruling, and yet make the lines straight, and at equal distances from each other.

Beauty of form is another requisite. This especially depends on the curves. Some curves are much more pleasing than others. The ellipse is more graceful than the circle. A line doubly bending, somewhat like the letter *f*, is called the line of beauty by painters. In a good style of writing, the curves have an elliptical form. The ellipse, however, should not be too narrow, as this interferes with legibility.†

* How to Prepare for Civil Service Competition, p. 25.

† Many of the foregoing remarks are abridged from a lecture on Writing, by H. Grant, delivered at St. Martin's Hall, London,

VIII. GEOGRAPHY AND HISTORY.

GEOGRAPHY.—Macaulay says, “The importance of geography is very great indeed. I am not sure that it is not of all studies that which is most likely to open the mind of a native of India.”

The Brahmans, to keep the people in blind submission to their sway, interdicted passing beyond the limits of the country. To cross the ocean involved the loss of caste. All other nations were regarded as *Mlechchas*, impure barbarians. The Mandarins of China acted in a similar spirit to preserve their power. China was called the “Celestial Empire”; Europeans were termed “red-bristled devils.” Intercourse with foreign nations was forbidden.

People confined to their own country are like frogs in a well, without any idea of what is beyond. The best scholar in a village school is apt to be conceited; but if he goes to a large city, he soon finds that there are others who far surpass him, and he learns to be modest. In like manner, where nations mix with each other, they see that excellence is not confined to themselves, and they can learn much that is valuable.

God designed that the nations of the earth should have free intercourse. In this way they may derive great mutual benefit. Cotton, indigo, sugar, coffee, tea, &c., will not grow in England. If English people never left their own country and other nations never visited them, the above-mentioned articles would be unknown in the island. England, however, contains large quantities of iron, and its people are very skilful in its manufacture. By means of machines, worked by steam-engines, they can also make cloth at a much cheaper rate than it can be woven by hand. English ships, with English goods, sail to all parts of the world, and bring back, in exchange, the produce of other countries. China

yields tea and silk ; Burma, timber and rice ; India, cotton and indigo ; Ceylon, coffee ; Mauritius, sugar ; Australia, wool and gold ; the United States supply cotton, grain, &c. Hence in London a person may purchase nearly as many articles as if he visited the bazars of every country in the world.

A knowledge of geography is especially required in India. Some districts swarm with inhabitants. Belgium, the most densely peopled country in Europe, has 450 inhabitants to the square mile ; the district of Hooghly in Bengal has upwards of a thousand. As the population of India increases, it will become more and more difficult to guard against famines ; pestilence will become more and more destructive. The best remedy is that followed in Europe. The English, Germans, and others, emigrate to foreign countries. There are millions of European descendants now cultivating the fertile plains of America, enjoying comfort and plenty, who, if they had remained in an over-stocked country, would have endured great hardships. All are benefited by emigration—both those who go and those who remain.

While Hindus should be ready, like Europeans, to go wherever they can better themselves, there is still ample room in many parts of India for increased population. Over the whole country, the number of inhabitants to the square mile is only about 160. It is true that some parts are sandy wastes, but there are rich tracts very thinly peopled. The Central Provinces have only 110 inhabitants to the square mile ; Chota Nagpore has 87 ; Assam, 47 ; British Burma, 30. If persons went from over-crowded districts to such provinces, much good would be the result.

One great obstacle to emigration has been ignorance of geography. The people, knowing nothing beyond a little tract around them, and supposing

that they would encounter all manner of evils if they left their own villages, have remained in the same spot. Some acquaintance with geography would dispel such fears, and eventually lead to a great improvement in the condition of the people. Nor would its advantages be confined to the poor. A knowledge of geography would promote foreign commerce.

One of the chief causes of the failure of Indian students in geography, is the neglect of maps. A mere string of names is often committed to memory, the only aid to their recollection being their place in the text-book. A map is somewhat like a picture, which is far more easily remembered. Formerly maps were expensive; atlases can now be purchased for a few annas.

The student should first endeavour to obtain a clear idea of the position and boundaries of a country. Its outline and size should next be considered. Mountains and the general slope determine the courses of rivers. The position of cities is largely regulated by rivers, as they yield a supply of water, and their banks are usually the most fertile parts of a country. Cities may be recollected by their situations and any remarkable circumstances with which they are associated.

The student should be able from memory to *draw maps* with tolerable accuracy. This exercise is very valuable both as a test of knowledge and as the best means of impressing upon the mind the features of a country. In drawing maps, first sketch the general outline, next the mountains, the rivers, the political divisions, and the cities. To descend in imagination a large river from its source to its mouth, tracing its affluents, and noting the cities on its banks; to make supposed journeys, &c.; are excellent exercises. Examination papers in geography usually

require map drawing, and it receives a considerable number of marks.

HISTORY.—An old Greek writer defines History as “Philosophy teaching by example.” As the young may profit by the experience of the old, so nations may derive benefit from a knowledge of history.

Indian literature is as destitute of historical works, strictly so called, as it is of books of travels. Professor Cowell, formerly Principal of the Sanskrit College, Calcutta, says :—

“The very word history has no corresponding Indian expression. In the vernaculars derived from the Sanskrit we use the word *itihās*—a curious compound of three words, *iti*, *ha*, *āsa*, which almost correspond in meaning to our old nursery phrase, ‘There was once upon a time.’ In Sanskrit authors, the name means simply a legend. . . From the very earliest ages down to our own day, the Hindu mind seems never to have conceived such an idea as an authentic record of past facts based on evidence. It has remained from generation to generation stationary, in that condition which Mr. Grote has described so vividly in the first two volumes of his ‘History of Greece.’ The idlest legend has passed current as readily as the most authentic fact, nay, more readily, because it is more likely to charm the imagination : and, in this phase of mind, imagination and feeling supply the only proof which is needed to win the belief of the audience.”

There is therefore the more need that Hindus should study history.

To render history of real value, it is essential that it should be properly written. “School-history has hitherto been little more than a record of wars and of the genealogy and personal peculiarities of sovereigns.” “The king was everything and the people nothing.” History should describe the changes in

the food, clothing, dwellings, and daily life of a nation; the improvements in agriculture and manufactures; the spread of education and the growth of literature. The changes in Government, the progress of liberty, the struggles with other countries, should also be recorded. The religious history of a nation is a feature of great importance. The "object of the study of history is not only to acquire knowledge, but to form the judgment, so that it shall be able to apply the lessons of past times to the present." By degrees, this will be better secured by a superior class of text-books.

On the study of history only a few remarks will be made.

The text-book prescribed must be thoroughly mastered. Every place mentioned, if not already well known, should be found in the map. The best mode of impressing the leading facts upon the mind is to prepare a careful abstract, with the principal dates. This should afterwards be written out from memory, and the process should be repeated till perfect accuracy is secured. Frequent revision is necessary. The text-book should be gone over as well as the analysis, or the student will be unable to give the details required at examinations.

For general history, what is termed the "Stream of Time," representing the different kingdoms as branches of a mighty river, will be found useful. Historical maps should be consulted; chronological tables are valuable. Genealogical trees, showing the descent of royal families, may be prepared with advantage.

As in other subjects, examination questions previously set will afford useful hints to students.

IX.—PHYSICAL AND MENTAL SCIENCE.

PHYSICAL SCIENCE.—One characteristic of modern times is the great advance which has been made in science. In literature, the ancient Greeks surpassed any writers of the present day; but in scientific knowledge, they were greatly inferior. The Hindus enumerate 64 arts and sciences. Many of them, however, are purely imaginary, as those which treat of incantations, the art of walking in the air, the power of leaving one's own body and entering another lifeless body or substance, &c. In physical science, on the whole, Hindus made little progress. Some advance was made in medicine; astronomy was studied for astrological purposes; chemistry for alchemy. The grand defect was the want of careful observation. The Puranas contain descriptions of the earth, with its continents and seas of sugar-cane juice, butter-milk, &c. The authors, however, instead of travelling, like Livingstone, to gain knowledge, framed systems out of their imagination. A Pundit at Benares, a few years ago, wrote an essay to prove that oil, from its supposed constituents, must be heavier than water!

To the progress in science in the west, we are indebted for the steam-engine, the electric telegraph, and many other inventions which have contributed so much to social advancement.

It must be confessed that it is only of late years, even in England, that the claims of Physical Science as a branch of education have begun to be admitted. Even yet, the subject is taught systematically only in a few superior schools. Until recently, it was almost totally overlooked in India. The Bengal Council of Education remarked, "Every thing that strikes the senses, one half of the whole circle of knowledge is, as it were, neglected in our present scheme of education." This reproach, however, is gradually being removed.

The attention of students during the university course must be mainly given to the subjects prescribed. It is satisfactory that elementary science is now included in the Matriculation Examination of each University. Some knowledge of it will thus be secured, and during leisure hours, or in after life, further information may be gained. One or two interesting studies may be briefly noticed.

Human Physiology. By this is meant a knowledge of the structure of our bodies. The Psalmist exclaims "I will praise thee; for I am fearfully and wonderfully made." The study is fitted, not only to awaken feelings of admiration and gratitude, but to promote, in a high degree, our temporal happiness, by making us acquainted with the laws of health. As already remarked, one half of the deaths which take place are caused by ignorance or neglect of sanitary rules. Nor is this limited to the poor. Some of the most distinguished Natives of India, who raised themselves to the highest positions among their countrymen, sunk into an early grave from the same cause.

Botany. The plants of India are numerous and interesting. When walking in a garden, or in the country, observe those you meet with; examine their structure; become acquainted with their properties and uses. This is a relief to the mind, and will be beneficial even in respect of studies. The bulk of the people of India are engaged in agriculture. A knowledge of botany would tend to increase the wealth of the country.

Astronomy. Most Hindus believe that the heavenly bodies regulate things on earth, and great care is taken to commence undertakings at what are considered auspicious times. This is probably a relic of the oldest form of polytheism, the worship of the sun, moon, and stars. The effects are very injurious. People are guided by ignorant astrologers,

instead of using the reason which God has given them, and favourable seasons for work are often lost. A knowledge of astronomy would put an end to such superstition, and show that the planets no more govern things on earth than a large stone, in the neighbourhood, regulates the affairs of a village.

At night a student may watch the heavenly bodies as they appear to move in their courses. He should become acquainted with the principal constellations; the spots on the sun, the mountains of the moon, the planets and their satellites, &c., should be viewed through a telescope.

Natural Philosophy, Geology, Chemistry, &c., are other important subjects.

LOGIC.—This is taken up only in the university course. It teaches the laws of reasoning,—a matter of universal interest. Men, throughout their whole lives, require to reason, though generally they do so very badly. The people of India mistake illustration for argument. They do not perceive that another illustration would appear to prove exactly the contrary. Judges often complain that native lawyers confine themselves to trifling points, while they overlook the features of real importance. The same mistake is frequently made in religious inquiries. Persons cavil about minute questions, neglecting the grand considerations which should guide the decision.

One great use of the study of Euclid is to teach sound reasoning. But there are other modes of argument, equally valid. Logic treats of the whole subject. Mill says, "Its function is, not so much to teach us to go right, as to keep us from going wrong . . . Logic points out all the possible ways in which, starting from true premises, we may draw false conclusions. By its analysis of the reasoning process, and the forms it supplies for stating

and setting forth our reasonings, it enables us to guard the points at which a fallacy is in danger of slipping in, or to lay our fingers upon the place where it has slipped in."

MENTAL SCIENCE.—The powers and functions of the mind are an interesting and important study. While some points are easily understood, it must be admitted that, as a whole, the science is one of the most difficult which can engage the attention. There are mysteries connected with the inquiry, which the most profound intellects have vainly attempted to solve. The subject is taken up only at an advanced stage of the University course.

Mill remarks, "It is neither to be expected nor desired that those who do not specially devote themselves to the higher departments of speculation should employ much of their time in attempting to get at the bottom of these questions. But it is part of liberal education to know that such controversies exist, and, in a general way, what has been said on both sides of them. It is instructive to know the failures of the human intellect as well as its successes, its imperfect as well as its perfect attainments; to be aware of the open questions, as well as of those which have been definitely resolved."

MORAL PHILOSOPHY is a subject of vital importance; but questions connected with it will be treated practically under another head.

X. UNIVERSITY EXAMINATIONS.

The great aim which now fills the minds of youths studying English over the whole of India, is to pass the *University* Examinations. To be successful at these, some "anticipate the dawn," or "trim the midnight lamp." Even in sleep they sometimes dream of examinations, and see their own names at the head of the list of "Passed Candidates."

It is very right for students to prepare diligently for University Examinations, and to be desirous of success. Attention to the following hints, collected from various sources, will, it is hoped, aid them in attaining their wishes.

Disadvantages of Examinations.—There is great truth in the following remarks by Mr. Norton, formerly of Madras : “ I am afraid that as education has spread, the one object which has superseded all others is that of passing successful examinations : that all that does not immediately bear upon or tend to this, is put aside. All are hurrying on to this specific goal. Instruction directed to this sole end may sharpen the intellect ; but most unquestionably, it *narrows*, while it sharpens. All the real objects of a general education ; the creation of independence of mind ; the instillation of a love of truth for its own sake ; the strengthening of the powers of reflecting ; the training up the faculty of forming correct judgments, and the like, are forgotten in the one great struggle to get into and to pass out of the University.”

De Morgan, an English writer of great experience, says, “ A student whose thoughts dwell upon his examinations only, and who reads for them as for an ultimate end—thinking of processes as to how far they will help him in answering the questions asked, and of results as to what their chance is of being in the printed papers—does not take a good mode of fixing anything in the mind for future use. It would be strange indeed if he lost everything ; but I assert, as a matter of fact, that not only does the knowledge thus obtained quickly evaporate in great part, but the habits produced by such acquisition are of inferior soundness and less utility. . . . I need hardly remind you that the habits formed by a student whose thoughts are occupied by the

questions—Will this tell? How much of this shall I want? Will it be set? are not those most likely to make an active inquirer, a sagacious reasoner, a judicious expositor of the balance of facts and arguments.”

Benefits of Examinations.—Still, it must be admitted that examinations have their advantages. Mr. Gladstone says, “They supply from without inducements to seek knowledge, which ought to be its own reward. They do something to expel the corroding pest of idleness, that special temptation to a wealthy country, that deadly enemy in all countries to the body and the soul of man. They get us over the first and most difficult stages in the formation of habits, which, in a proportion of cases at least, we may hope will endure, and become in course of time self-acting . . . In early life, while the mind is still naturally supple and elastic, they teach the practice, and they give the power of concentrating all its force, all its resources, at a given time, upon a given point.”

Preparation.—The great mistake of many students is to neglect their studies at the commencement of a session, and to endeavour to make up for it by over-exertion before its close. This is miserable policy in every way. The fable of the race between the hare and the tortoise is well known. The plodding, persevering student will surpass the man of far superior natural abilities who is desultory and indolent. It should be indelibly impressed upon the mind of a student, that the *best preparation for an examination begins on the first day of the college session, and is maintained with unabated industry till its close.*

Success will be promoted by attention to the following:—

1. *Frequent Revision.*—Without this the early

studies of the session will fade from the memory. Besides reviewing monthly the lessons of the month, it is desirable to go over briefly the work from the commencement of the session. The holidays, while partly devoted to recreation, may be employed with advantage in systematic revision.

2. *Writing Analyses*.—This tends to impress the leading facts upon the memory. A careful summary is also of great use in revision, enabling it to be accomplished in much less time. The student should have a neat book for the purpose. The analysis should be his own, not another's, and should be written out so clearly, as to catch the eye with ease.

3. *Tables and Formulæ*.—A Punjab Professor gives the following advice:—"Have all dates, tables, and mathematical formulæ by heart, so that no effort of the mind is required to recall them. Many a man has failed in an examination from not knowing tables. . . My own practice was to suspend placards of formulæ in divers conspicuous positions in my rooms, and read them in all those little odds and ends of time that occur almost hourly to every body."

4. *Working Exercises*.—A careful study of previous examination papers will be found of great advantage, especially to private students. Todhunter remarks:—"I say then that the first and most imperative obligation of the candidate is to endeavour to ascertain the nature and range of the examination by consulting the papers which have been recently set at the College or University to which he is about to proceed in the particular subject which he is preparing. . . . One examination may consist mainly or entirely of book work; that is, of propositions taken directly from the elementary treatises: in another examination problems and exercises may constitute the predominant element."

But it is not sufficient merely to examine questions previously set. They should be worked out. The *Madras Journal of Education** has the following remarks on this point :—

“ We know of no exercise more useful ; of no means of preparation for examination in a particular subject more effective ; than for a student to select a paper on a subject he supposes himself pretty well up in ; to put away books, notes and assistance of every kind, to sit down for as long a time as the Examiner allowed :—in fact just to put himself exactly in the position of one under examination, and honestly make what he can out of the paper....

“ There are not perhaps many students with perseverance enough to submit to this ordeal. Even when one has determined to do so, a hitch in the middle of a problem is likely to make him say :— ‘ Well, I am in a fix rather, but the solution is nearly done, and I will work it out another time, so now for another ’ :—or, when rather tired, perhaps, a question involving a long piece of book-work comes up and he is induced to shirk it with the remark, that he knows it well enough, and need not waste time in writing it out. This is not the case with all students, but it is with many. Hence the necessity for the Master to take up the paper, put himself in the place of an Examiner, and require his pupils to answer it under the same conditions as if the paper were given out in an examination. The value of such an exercise will be much increased if the Master does the other part of an Examiner’s work, viz., values the answers and marks inaccuracies....

“ ‘ Writing makes an exact man,’ wrote one of the most exact of Ancient and Modern men ; and most true has every student found the words.”

* Vol. III. pp. 49, 50.

Such exercises are of great advantage in preparing students for examinations. They give them the practice which is necessary to success, and they tend to remove excitement and flurry. The questions should be answered as fully and neatly as if at a University examination.

5. *Care of Health*.—It is admitted that a student may work harder before an examination, but some toil day and night, which brings on an attack of illness, and the prize is lost when it is almost within the grasp. Even if the student is able to drag himself to the examination room, he labours under great disadvantages. An American physician remarks, "It is no unusual occurrence, that on 'examination day' the best scholars appear indifferently. This is the result of nervous exhaustion, produced by extra mental effort in preparing for the final examination."

The following course is recommended to candidates for the Civil Service Competition in England:—

"If you have had such a length of time for study as I have supposed—if you are not very closely pressed towards the end—I strongly advise you to spend the last three days perfectly idle, so far as study is concerned, merely rambling about, and taking any open air amusement within your reach. If you have made a good previous preparation, you need not fear that this will dim your memory. Be not alarmed in the midst of your recreation if you fancy you can perceive the fine lines of detail fading away; the sight of a paper of questions will act like fire on invisible ink—it will draw forth your knowledge in all its original distinctness."

As a corrective to increased mental work, additional exercise in the open air is of some value. A student may have his book in hand when out walking. In any case, he should take care not to injure his health by over-exertion.

6. *Coolness.*—Joyce says :—

“Above all things try to keep yourself cool and collected. The man who is nervous and excited will certainly commit blunders in a dozen different ways;—he will read a question hastily and wholly misunderstand the meaning, he will leave out half an answer in one place, forget to answer a question altogether in another, omit placing his name at the head of some of his sheets, spoil a whole page with a dash of ink so as to have to tear it up—and so on in endless enumeration.”*

When you have conscientiously done your best to prepare for the examination, one of the most effectual means of securing self-possession, is to commit the result to God by prayer. Henry Martyn was senior wrangler and mathematical prize man at Cambridge in 1801. It is said, that just as he entered the senate house for the examination, “his mind was singularly composed by the recollection of a sermon on the text, ‘Seekest thou great things for thyself? Seek them not, saith the Lord.’ He thus became divested of that extreme anxiety about success, which, by harassing his spirit, must have impeded the free exercise of his powers.”

The Examination Room.—It is an exciting hour to the young student when he first takes his place among the candidates for University distinctions. The novelty may tempt him to look around the hall and see whom he can recognise. But all thoughts regarding others should be forgotten, and attention should be concentrated upon himself. Every preparation should be made as far as possible. Good pens should be secured, margins should be formed in as many sheets of paper as will probably be required by turning them down and creasing

* “How to prepare for Civil Service Competition,” by Dr. Joyce.

them. The student should also write his name at the top of each sheet.

When the question paper is received, attend to the following advice given by the Indian Civil Service Commissioners in England :—

“Before commencing to answer a paper, read carefully all that is printed on it. Sometimes the examiners indicate certain questions which all *must* attempt to answer ; sometimes they restrict the number of questions which it is *allowable* to answer ; sometimes they give directions as to the penmanship, manner of folding the paper, margins, &c. From inattention to any of these, you may have a deduction made from the valuation of your answer. You must also note carefully the *time* allowed for answering.”

It is a wise economy of time to go over thus carefully the paper set. Some students begin writing at once before they have thoroughly mastered the bearing of a single question. The proverb will hold good in their case, “The more haste, the less speed.” On the other hand, the student must take care that no time is really wasted. It has been well remarked, “The advantage of a good start is enormous. The confidence and freedom from anxiety which is felt by a man who has got through, perhaps, half or two-thirds of his work when half the allotted time has expired, doubles his powers for the remainder of the time. Feeling safe, and that he has nothing to fear, he is cool and collected, with every faculty available. The dawdler, on the other hand, who finds at the end of half the time that he has hardly begun, gets flurried and confused ; he goes sprawling on at random, writing anything that comes uppermost, thinking that he must at least make a show of something, which something turns out to be nothing but flummery

when weighed in the inexorable scales of the examiner, who demands answers to his questions, casting pages of what is not asked for to the waste paper basket.”*

Choice of Questions.—Success or failure depends a good deal upon this. The following remarks point out the course which should be taken.

“On receiving the question paper, read it through carefully, twice if necessary. Next, mark all the questions which you are quite sure you can answer; then set to and answer these. If this is done before the time is expired, read over carefully the remaining questions, and select such as you know something of, making the best you can out of them. Then, lastly, try any of those left. Proceeding so, a man sets himself on safe ground. Supposing him at all prepared for the examination, then his answers to the questions first selected make him sure of a pass; next, the something he can make out of the others raises him to a fair position; and, lastly, the difficult one or two, which, feeling perfectly easy, he is likely to handle, will place him in a first rate position; and if he cannot manage these, he has still done enough to be satisfied with: while, had he begun with the difficult problems, he would probably have failed; and then, finding his attempts useless and turning back to the easy and otherwise safe questions, he would blunder over them and end by doing little or nothing.”*

Concentration.—“Another important point is never to let your thoughts wander to other questions than the one you are answering. These you should have nothing whatever to do with. While answer-

* *Madras Journal of Education.*—With the kind permission of the Editor, a free use has been made of the admirable article, “The Examination Room.” Vol. V., pp. 8—13. Quotations from it are distinguished hereafter by an asterisk.

ing one question out of a paper you should act exactly as if that was the only question in the paper. For the time, you have no more to do with the others than if they had never been set. If you are thinking about another question which is easy, you are tempted to skip the answer you are writing in order to get at it; and, if it is a difficult coming one which you are somewhat doubtful about, that engages your thoughts, half of the attention which should be all concentrated on the work in hand to ensure its being well done, is wandering off to the next question, and what you could do well is badly done, because you are thinking of what you know you cannot do well, and which will, after all, be done badly. In examinations, however, as in most things else, one thing thoroughly well done tells much more than half a dozen incomplete or badly finished attempts.*

ANSWERS.—A few suggestions may be offered under this head.

Understanding the meaning of Questions.—The direction has been given: "In beginning to answer, weigh each question carefully, and make sure that you perfectly understand its meaning."

Todhunter says, "Candidates in escaping from an examination-room may occasionally be heard congratulating themselves and frightening their tutors by some such words as these: 'I did that question in half-a-dozen lines.' It is highly probable that the examiner himself expected much more than half-a-dozen lines and that the candidate has completely missed the point of the question."

Irrelevant matter.—"Sticking to the question and giving what is asked for and no more, are also important points in which very many fail. Every candidate may depend upon it, however, that a short answer to the point gets more marks than even the same

amount of matter mixed up with a good deal which is irrelevant. There are several reasons why a wordy rambling answer should not be valued very highly. First, it shews that the mind of the writer has not been properly trained to discriminate between what is connected with the question and what is not. Next it gives the impression that the writer, conscious of his inability to give the answer required, is trying to hide his ignorance, and, if possible, throw dust in the eyes of the examiner. And, lastly, an examiner dislikes to wade through two or three pages to find what the writer actually has to say, and is not unlikely to give rather less credit than is really due for the knowledge possessed on account of the confused way in which it is expressed. And the examiner is right. Any moderately advanced examination is meant to test a youth's general education, and these indications of a bad loose education ought to weigh in his eyes against those he is examining.*

Answers, though full, should be concise.—The preceding directions guard against irrelevant matter, one of the most common causes of diffuseness. It is possible, however, to occupy too much space with details, bearing on the subject, but of little importance. In this way one or two questions may be answered at great length, but there will be no time to take up other questions, and the marks obtained will be low. Give the main points in the simplest and fewest words possible.

Observe the combination necessary,—fullness and conciseness. A laconic “yes” or “no” may have the latter qualification, but it wants the former. The student must show that he understands the subject.

A mathematical examiner complains that he has had as much as six or seven pages of large-sized paper sent up in answering a single proposition in

Euclid.† It would occupy too much space to give a specimen of such diffuse answers. The course recommended will rather be shown.

The question is an exercise on Euclid IV. 10.

"If A be the vertex and BD the base of the constructed triangle, D being one of the points of intersection of the two circles employed in the construction, and E the other; and AE be drawn meeting BD produced in F, prove that FAB is another isosceles triangle of the same kind.

"The reader will have no difficulty in drawing the figure. We call C the point in which AB is cut, so that AB. BC = AC"

The style in which it should be answered :
ACDE is a quadrilateral inscribed in a circle

$$\therefore \angle BCD = \angle AED.$$

But by Euclid iv. 10.

$$\angle BCD = \angle CBD = \angle ADB.$$

$$\therefore \angle AED = \angle CBD.$$

\therefore The isosceles triangle ADE is equiangular to the triangle ABD.

$$\therefore \angle BAF = 2 \angle BAD = \angle ABD.$$

\therefore ABF is an isosceles triangle equiangular to ABD.

\therefore It has the angles at the base double of the vertical angle. Q. E. D."

Style.—Bombast is especially to be avoided. The tendency to drag in some favourite phrase is a common fault among Indian students. It is not peculiar to them. Shakspeare says,

"The fool hath planted in his memory
An army of good words; and I do know
A many fools that stand in better place
Garnished like him, that, for a tricky word,
Defy the matter."

† *The Indian Student*, November, 1869.

The following brief directions are given by the Indian Civil Service Commissioners:—

“ Make your sentences short and perfectly unambiguous in their meaning; use no introductions; do not attempt any fine writing either as exordium or peroration; and avoid all affectation of style, undue employment of foreign words, and colloquial expressions.”

Penmanship, &c.—Write only on one side of the paper. This will enable you to take up questions in any order, and if you have to tear up an incorrect answer, it will not interfere with anything else you have written. Let your answers be as neat and legible as time permits. Todhunter says, “Frequently from inordinate haste the writing is so bad that it is almost illegible. Candidates seem to think that an examiner is bound to decipher any obscure scrawl that is put before him, but a little consideration will show that this notion of an examiner’s duty is unreasonable and impracticable. The examiner has only a fixed time, never extravagantly long, to devote to his work. . . What is illegible after a fair amount of trouble has been expended upon it must be rejected without appreciation; that is, must be treated as if there had been no pretence at writing it.”

Todhunter also remarks:—“Some candidates at an examination indulge in the practice of performing much rough work on auxiliary pieces of paper, which they do not send up to the examiner; so at the close of the prescribed time their place is indicated by a heap of scraps and fragments. This practice is not to be commended. Work done like this on waste paper is very likely to be done inaccurately, and to have to be repeated. For examination purposes the habit should be cultivated of writing out every thing continuously and exactly

with the view of submitting it to the inspection of the examiner; and with respect to future occupations in life it is most important to acquire the faculty of accurate and uninterrupted expression."

Though the above advice is excellent as a general principle, when you are doubtful about a sentence, it is best to write it out first on a piece of waste paper. Erasures in the manuscript may thus be avoided.

If practicable, get the answer to each question on one page. A blank space of an inch or more should be left between the answers. The number of the question should be placed in the margin opposite the first line of the answer.

In answering mathematical questions, "Make neat diagrams of a medium size, and *print* on them the letters which denote points and angles."

As each sheet is written, place it carefully aside, lest it go astray. When the examination draws to a close, arrange all the sheets in order and fasten them together at the top left hand corner, and page them at the top right hand corner.

Do not hand in your papers till the last moment. Secure some time to go over what you have written and make any necessary corrections. In the hurry of composition, a person is very apt to make mistakes.

Appeals like the following are sometimes made in examination papers: "Pray, sir, show some pity on this my last chance;" "I hope your honor's kind and noble spirit will cast a generous eye on my writing, which is very bad;" "I have a bad pen and a severe headache."*

All such remarks are useless, and rather prejudice the examiner against the writers, who appear

* Quoted in "Hints on the Study of English," by Messrs. Howe and Webb.

to seek to obtain by favour what they do not deserve by merit.

Fair dealing.—It is strictly forbidden to bring any papers into the examination hall, or to copy from a neighbour. A student guilty of such mean dishonest practices is utterly unworthy of the name. If found out, he is branded with disgrace. Mr. Norton, referring to such a case, says, "Depend upon it, that even, if the attempt had been successful instead of being detected; in the long run it would have very little profited the perpetrator. He who at the beginning of his career could be guilty of such dishonesty, would be very little likely to withstand the temptations sure to beset him in his after career. . . . Let one and all of you learn to think of such conduct with contempt, and shrink from it with horror. Let each declare I will never seek to slink into office by the back-door. I will boldly knock at the front; and pass over the threshold of preferment an honest and an honorable man; or not at all."

Conduct if Unsuccessful.—Most candidates in this country are hopeful of success. They consider themselves well qualified, and if the examiners are fair, they think they are certain of passing. When the *Gazette* containing the lists of successful candidates is received, it is eagerly scanned; but many always find, to their sore disappointment, that their names are not mentioned, and by and by they realize the sad fact that they have been "plucked."

What is to be done when a candidate fails? That depends upon circumstances. There are some young men whose failure is so signal, that it is the wisest course for them to turn to some other pursuit. A man who cannot succeed as a student, may do well as a merchant.

In many cases, however, failure should prompt only to more zealous efforts in future. Professor

Huxley makes the following remarks after an unsuccessful effort of his own :—"I said to myself, 'Never mind; what's the next thing to be done?' And I found the policy of 'never minding' and going on to the next thing to be done to be the most important of all policies in the conduct of practical life. It does not matter how many tumbles you have in this life, so long as you do not get dirty when you tumble; it is only the people who have to stop to be washed and made clean, who must necessarily lose the race. And I can assure you that there is the greatest practical benefit in making a few failures early in life. You learn that which is of inestimable importance—that there are a great many people in the world who are just as clever as you are. You learn to put your trust, by and by, in an economy and frugality of the exercise of your powers, both moral and intellectual; and you very soon find out, if you have not found it out before, that patience and tenacity of purpose are worth more than twice their weight of cleverness."

Instead of blaming the examiners, let the unsuccessful student search into the causes of his failure. What were they? The subjects in which he was deficient should receive double attention in future, and every effort should be made to study them in the most effective manner.

Passed Candidates.—Young men who have been successful at University Examinations, while they are so far to be congratulated, must not rest on their laurels. Many, unless they have other examinations in prospect, discontinue study. This is a great mistake. When a Master of Arts receives his degree at Oxford, he is told by the Vice-Chancellor that he has simply obtained the right of "commencing in the Faculty of Arts." The excuse made by

some that they have no *time* for study, really means that they have no *inclination*.

Passed candidates are apt to overrate their success, to suppose that more has been gained than is actually the case. They are ready to imagine that all persons attach as much importance to University distinctions as they do themselves ; a degree is looked upon as a certain passport to office. The hope is entertained that they will obtain such and such an appointment, with such and such a salary ; that after a few years they will rise to such and such a rank ; till, by degrees, they reach the highest post to which they can aspire.

It is true that the anticipations of some are at least partly realized. For all, it is a good start to undergo University Examinations with credit ; it is so far a token of future success. But it is not every thing. There are qualities most essential to the due discharge of duty which cannot be tested by University Examinations. A young man who takes a high place *may be* so conceited that it is unpleasant to have any thing to do with him ; there is no guarantee for his truthfulness, for his integrity. The comparatively uneducated fathers of some University graduates may be better public servants than their sons. It is not said, by any means, that this is the general rule ; but there are numerous exceptions. Even to ensure success so far as this world is concerned, passed candidates should earnestly strive to seek those moral qualifications which are so important.

XI. AMUSEMENTS.

Some may be surprised to find a chapter on *Amusements* in a *Student's Manual*. A little reflection will show that they have a very important bearing upon success in life. Probably more students

fail from ill-regulated amusements than from any other cause.

It not unfrequently happens that subjects run into one other. A person may read for intellectual discipline, as a pastime, or for moral improvement. The following remarks, though treating mainly of recreation, sometimes refer to other aspects of the question.

There are two extremes about Amusements, although not equally common.

A few students, eager to succeed, do not take sufficient recreation. Early and late, they are at their books. This unwise course is certain to injure their constitution. Sometimes they break down even before they take their degree. A distinguished student was once a competitor for a high prize at the disposal of the Calcutta University. He so overworked himself, that on the day of examination he had to be carried to the hall in a palanquin; but, from weakness, he could not go upstairs, and was obliged to abandon the attempt. Even when students are able to hold out till the end of the University course, over-exertion is apt to plant the seeds of disease, and to render their future life one of weakness and suffering. There is a Latin proverb, "The bow must not be always bent." Some recreation is absolutely necessary both for bodily and mental vigour.

The other extreme, however, is much more general—too little time is devoted to study and too much to amusement. There are some young men who spend their time in idleness, working only a little before examinations. Such students are contracting very injurious habits. Not unfrequently they are tempted to resort to vicious pleasures, still more

hurtful. Amusements should be like condiments to food. In moderation, sauces are useful; but if a person attempted to live upon them alone, he would soon find himself in a miserable plight.

The aim of the student should be to hit the golden mean—to use recreation just to such an extent that mind and body may be refreshed for work.

The different classes of amusements may be noticed—

Exercise.

Of all kinds of recreation, this is the most valuable, and nothing can compensate for its neglect. Its peculiar advantage is, that it benefits the body as well as the mind. A brisk walk, or still better, a game at cricket, quickens the circulation; the lungs receive a larger supply of fresh air; the blood is purified more rapidly, and the whole frame is rendered more vigorous.

If the student has a long walk to college, this will make other walking exercise less necessary; but, if possible, he should have a game at ball or cricket, as it enlivens the spirits as well as strengthens the limbs.

Every student should endeavour to have two hours exercise a day in the open air, spent in walking to college and in athletic sports. As already mentioned, a walk in the verandah for two or three minutes after every hour's study, will be found advantageous.

The Earl of Derby, when addressing young men at a college in England, said: "It is important to notice how much depends on what students and young men are apt to despise as below their notice, I mean a perfectly sound physical condition. I would warn you that those who think they have no time for bodily exercise will sooner or later have to find time for illness."

Conversation.

The tongue is a wonderful organ, and may be used for a variety of purposes. It is the most efficient means of imparting instruction; it is invaluable in transacting business. At present, however, it is noticed chiefly as an instrument of recreation. Every person carries it about with him, and it may at once be called into exercise. All are familiar with its use. Indeed, caution against its too frequent employment is what is more needed.

A physician looks at the tongue to judge of a man's health; we can often tell a person's native country by his accent. Somewhat in like manner, we can form an estimate of a man's character from his conversation. "Out of the abundance of the heart, the mouth speaketh." So difficult is it to guard against sins of speech, that the Apostle James says, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

A few hints may be given with reference to conversation.

1. *Do not speak too much.*—There is a Dutch proverb, "Speech is silver, silence is gold." "Be swift to hear; be slow to speak." There are some students who, when they leave college, go about for one or two hours with companions, spending the time in idle talk. When they reach home, they behave similarly with their relatives: even when they profess to be studying, every trifle is made an excuse for frivolous conversation. Solomon says, "In all labour there is profit; but the talk of the lips tendeth only to penury." While it is right to refresh the mind by conversation within proper limits, any excess in this direction is to be condemned.

In company take care not to talk too long. Others have a right to speak as well as you. A man who

talks much, often repeats himself; he tells the same stories over and over again, till he makes himself disagreeable.

Take care especially not to interrupt a person when speaking. This is considered the height of ill-manners.

2. *Avoid "slang" and foolish jesting.*—The student has already been cautioned against "slang" in writing. Although much more freedom is allowable in conversation, its use is vulgar. "The fast young man, or the ape of one, thinks that to be manly he must have a language different from that of the immortal Shakespeare, Milton, and Bunyan—and so he has invented one. When a thing is fine, he says it is 'nobby'—when a thing is shabby, he tells us it is 'seedy.' Whenever he is perplexed, he says he is 'flummoxed'—when he is disappointed he is 'dished'—when he is cheated, he is 'sold,' or 'done brown.' When a person speaks, he 'spouts,'—when he is silent, he 'shuts up'—when he is humiliated, he is 'taken down a peg or two,' and "made to sing small."

Good-humoured laughter, now and then, is not at all objectionable. There are some persons, however, who are inclined to turn everything into ridicule. Such a habit is fatal to all seriousness of thought and noble aspirations. Chesterfield says, "Mimicry which is the common and favourite amusement of little, low minds, is in the utmost contempt with great ones. It is the lowest and most illiberal of all buffoonery. We should neither practise it, nor applaud it in others."

Ridicule is especially to be condemned, when it is employed to hurt the feelings of any person. It has been well remarked: "A satirical spirit must either spring from a wilful desire to give pain, or from a selfish and ungenerous carelessness whether

we do so or not. A disregard of other men's feelings is a great fault, and it is not lessened when the motive producing it is a selfish love of display, a vain pleasure in the exercise of that small and mean intellectual gift implied in ridicule. For there is a kind of contemptuous smartness which may be possessed without any real depth of intellect or force of character. To exercise this kind of cleverness for the sake of display is despicable."

The habit of sneering increases with indulgence. It is one of the surest means of making one's self detested.

3. *Guard against evil-speaking.*—Many people are like flies, which always alight upon a sore. It should not form one of our amusements to talk of the faults of our neighbours. Nothing was more distasteful to Augustine, an early Christian distinguished for his learning, than evil-speaking. He had two lines written on his table, warning those who sat there that no slander of an absent friend would be allowed. Once when this rule was violated, he sat a while uneasily; but at last, seizing the offender by the arm, he pointed out the lines saying, "Either these words must be scratched out, or I must leave the table."

In a court of justice a person accused is allowed to defend himself. A proper judgment cannot be formed when only one side is heard. In the case of evil-speaking, the person defamed has no opportunity of vindicating his character. Facts are exaggerated; extenuating circumstances are concealed, so that often a very erroneous impression on the whole is produced: not unfrequently the backbiter is guilty of positive falsehood.

But it is not necessary to slander that what is said should be untrue. Evil-speaking is not the same as lying. It is speaking evil of an absent person. It may be quite true, but this is no excuse.

There are cases, indeed, in which it is our duty to mention the faults of others. If a friend began to associate with a profligate companion, ignorant of his true character, it would be right for us to warn him of his danger. When you are tempted to speak evil of any one, ask yourself the questions, Is it true? Is it kind? Is it wise? What is the object?

The Bible says, "Thou shalt not go up and down as a talebearer among thy people." Avoid listening to evil-speaking. There would be no slanderers, if people showed their instant disapproval. "An angry countenance driveth away a backbiting tongue."

Seek rather to dwell upon the merits of others. A good man was present when a girl began speaking of the bad temper of a lady. The gentleman, after looking with displeasure at the girl said, "Do you not know any *good thing* to tell us of her?" The girl replied, "Oh yes; I know some good things, but—" The gentleman then said, "Would it not have been better to have related those good things than to have told us that which would lower her in our esteem?" The girl profited by the rebuke, and afterwards became one of the most useful and respected women in England.

4. *Never make use of oaths.*—Swearing still prevails to some extent among soldiers and sailors; but it is banished from respectable English society. A gentleman who dropped an oath in conversation would be considered guilty of a piece of vulgarity. A student using English oaths will be supposed to have picked them up in the streets from drunken soldiers.

There are other oaths common in India, which ought to be guarded against. One of the most prevalent is to use God's name lightly. No right-mind-

ed person would speak disrespectfully of the Queen to her very face. God's name should be treated with far greater reverence. He is King of kings, and we are continually in His presence. To use His name in jest is an insult to Him. Men may think little of this, but the Lord will not hold him guiltless that taketh His name in vain. The wisest and best men have always had the greatest reverence for God. It is said of Boyle that he never mentioned the name of God without a pause both before and after.

There are other oaths which are also objectionable. Jesus Christ, the Great Teacher, says, "Swear not at all ; neither by heaven ; for it is God's throne : nor by the earth : for it is His footstool : neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea ; Nay, nay : for whatsoever is more than these cometh of evil."

5. *Strive to give a useful turn to conversation.*—To afford amusement, conversation should be interesting, and an occasional laugh is by no means forbidden. Care should, however, be taken that all the time is not wasted on trifles. It must be confessed that there is a great deal of truth in Cowper's remarks on conversation. Speaking of language, he says that it

"Too often proves an implement of play,
A toy to sport with and pass time away.
Collect at evening what the day brought forth,
Compress the sum into its solid worth,
And if it weigh the importance of a fly,
The scales are false, or algebra a lie."

It is partly our own fault when time is thus mispent. Seek to introduce some interesting and useful topic. Its character must depend upon the company. It would be folly to talk of algebraic

problems to persons entirely ignorant of them. A wise man derives much knowledge from the right employment of conversation. He tries to extract from every one he meets the information he possesses. If in company with a farmer, he talks about agriculture; if with a merchant, he inquires about commerce. The wise man gains knowledge, while those with whom he converses are pleased, because they talk on subjects in which they are interested. .

The student may endeavour to impart judiciously some of the information he has acquired from books; but he must avoid pedantic displays of learning which only make himself ridiculous. When students meet, they may discuss with great advantage questions which arise from the books they are reading.

There are other points connected with conversation, as truthfulness and purity, which, on account of their importance, will be noticed under separate headings.

The tongue requires the most careful government. Let it be remembered that a word spoken cannot be recalled. It stands for ever as a witness against us. How much need therefore have we to offer the prayer of David, "Set a watch, O Lord, before my mouth: keep the door of my lips."

Reading.

The study of certain books is the principal *work* of a young man at college; but reading may also be made a great source of *recreation*. Many years ago, Cicero remarked: "If merely pleasure were sought from books, reading, in my judgment, would be most commendable. Other things suit neither all places nor all times, but these studies nourish youth, comfort old age, adorn prosperity, afford a refuge and solace in adversity, delight us when at

home, are no burden to us when abroad, pass the night with us, go with us abroad, follow us into the country."

The late Sir John Herschell expressed similar sentiments: "If I were to pray for a taste which should stand by me under every variety of circumstances, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things might go amiss, and the world frown upon me, it would be a taste for reading. I speak of it, of course, only as a worldly advantage, and not in the slightest degree derogating from the higher office and sure and stronger panoply of religious principles, but as a taste, an instrument, and a mode of pleasurable gratification."

Books are like companions. If we associate with persons of good character, the effect upon ourselves is beneficial. On the other hand, intimacy with the profligate has a most injurious influence. Books are more insidious than persons. A parent may warn his son against a wicked companion, but a bad book may escape his notice. Carlyle, in his address to students at Edinburgh, says:—

"I do not know whether it has been sufficiently brought home to you that there are two kinds of books. When a man is reading on any kind of subject, in most departments of books—on all books, if you take it in a wide sense—you will find that there is a division of good books and bad books—there is a good kind of book and a bad kind of a book. I am not to assume that you are all very ill-acquainted with this; but I may remind you that it is a very important consideration at present. It casts aside altogether the idea that people have that if they are reading any book, that if an ignorant man is reading any book, he is doing better than nothing at all. I entirely call that in question. I even ven-

ture to deny it. It would be much safer and better would he have no concern with books at all than with some of them. You know these are my views. There are a number, an increasing number, of books that are decidedly to him not useful. But he will learn also that a certain number of books were written by a supreme, noble kind of people—not a very great number—but a great number adhere more or less to that side of things. In short, as I have written it down somewhere else, I conceive that books are like men's souls—divided into sheep and goats. Some of them are calculated to be of very great advantage in teaching—in forwarding the teaching of all generations. Others are going down, down, doing more and more, wilder and wilder mischief.”

There are two classes of bad books, especially to be avoided:—

Immoral Books.—Beecher says: “The most dangerous writers in the English language are those whose artful insinuations, and mischievous polish, reflect upon the mind the image of impurity without presenting the impurity itself. A plain vulgarity in a writer is its own antidote. It is like a foe who attacks us openly, and gives us opportunity of defence. But impurity, secreted under beauty, is like a treacherous friend, who strolls with us into a garden of sweets, and destroys us by the odour of poisonous flowers proffered to our senses.”

This subject will be noticed more at length hereafter.

Infidel Books.—By these are meant books which treat of religion in a sneering manner. It is our duty to examine carefully the claims of the religion we profess, and of any other which seems worthy of investigation. The Bible says, “Prove all things; hold fast that which is good.” But in religious in-

quiries one of the first requisites to success in a reverent spirit. The man who writes in a light, flippant tone about religion, is not likely to arrive at the truth himself, and must prove a very unsafe guide to others.

The student has been cautioned against reading, even for amusement, two classes of books. Some hints may be given about other kinds of literature.

Fiction.—Within certain limits, novels may be read with advantage. If of the right stamp, they cultivate the imagination, they tend to give command of language, they impart a knowledge of character; some of them give vivid descriptions of historical scenes; others inculcate important lessons in a pleasing style, while they refresh the mind. Among such books may be mentioned Robinson Crusoe, the Vicar of Wakefield, Scott's Novels, Uncle Tom's Cabin, John Halifax, &c. But the great majority of works of fiction are mere rubbish. They are bad examples of style, they vulgarise taste, they waste time, they give false views of life, and so enfeeble the intellect as to occasion a dislike to solid reading. "The mind at last," says Rogers, "becomes so vitiated that it craves and is satisfied with anything in the shape of a *story*,—a series of fictitious adventures, no matter how put together; no matter whether the events be properly conceived, the characters justly drawn, the descriptions true to nature, the dialogue spirited or the contrary."

Avoid all low sensational novels. Their effects are injurious in every respect. Even the best works of the kind should be read sparingly. Like sweetmeats, they should be taken only now and then.

Lord Shaftesbury, one of the greatest philanthropists of the day, thus shows the injurious effects of much novel reading so far as active benevolence

is concerned: "Persons who gave themselves up to the perpetual habit of reading novels, brought themselves into a state wherein their moral faculties were benumbed, and for all real action and for all great purposes positively useless. They went through all the virtues, and they fancied they had them; they read of all the great passions, and they fancied that they had fulfilled them; they read of all the duties and of all the chivalrous sentiments, and they fancied they had tasted and discharged them; and having done that, they rested satisfied with the feelings they had entertained."

Newspapers and Magazines.—Well-conducted newspapers are a great source both of amusement and instruction. The articles being generally short, they may be read at spare minutes; they recruit the mind fatigued by study, and they may be taken up with advantage after meals. The same remarks apply to magazines, but they generally require longer time.

While periodicals are very useful in their place, the student must guard against making them a substitute for the reading of standard works.

The political influence of newspapers is of great moment. This will be noticed hereafter.

Miscellaneous Amusements.

MUSIC.—In Europe and America, music, among other purposes, serve to refresh the mind. Tulloch says, "There is no other recreation, if this be the proper name for it at all, which is so purely intellectual. Other amusements, many games, may exercise the intellect, and even largely draw forth its powers of forethought, of decision and readiness; but music appeals to the soul in those deeper springs which lie close to spiritual and moral feeling. It lifts it out of the present and visible into the future and in-

visible. Even in its gayer and lighter strains it often does this, as well as in its more solemn and sacred chants. The simple lilt of a song which we have heard in youth, or which reminds us of home and country—some fragment of melody slight in meaning, yet exquisitely touching in sweet or pathetic mildness—will carry the soul into a higher region, and make a man feel kindred with the immortals.”

In India, music has too often been prostituted to vile purposes, and women of disreputable character are the chief singers. It is very desirable that it should be turned to its noble legitimate uses. A commencement has been made in Calcutta, where one or two music schools have been established. Due encouragement should be given to poetry and music of a good tendency, while every thing objectionable should be reprobated. In course of time, music will occupy a similar place in India to what it does in Europe.

SMOKING.—Tulloch has the following remarks on this subject: “Even should it be admitted that this habit can be practised in moderation with impunity, and as a legitimate source of pleasure by the full-grown man, it must be held to be altogether inappropriate to the young. The youthful frame can stand in no need of any stimulating or sedative influence it may impart. The overworked brain or the overtaxed physical system, may receive no injury, or may even receive some benefit—we do not profess to give any opinion on the subject—from an indulgence which is absolutely pernicious to the fresh, healthy, and still developing constitution. And that smoking is an indulgence of this class cannot be doubted. Granting it to be a permissible enjoyment, it is not so to the young. So far as they are concerned, it involves in its very nature the idea of excess. Their physical constitution should contain within itself the abundant elements of enjoyment. If healthy and unabused,

it no doubt does so ; and the application of a narcotic like tobacco is nothing else than a violent interference with its free and natural action."

A physician says that a boy who smokes is rarely known to make a man of much force of character, and generally lacks physical, as well as mental, energy. He warns young men who wish to rise in the world to shun tobacco as a poison. The use of tobacco leads to the disagreeable habit of spitting ; it taints the breath ; while it is a great waste of money and time. The love of smoking often becomes a perfect slavery. Better let it never be acquired, and the craving for tobacco will never be felt.

The objections urged against the use of tobacco apply to pan and the areca-nut. The great flow of saliva is injurious to digestion ; the lime affects the teeth ; the mouth becomes an unpleasant sight ; and it interferes with cleanliness. But it is hoped that educated men are discontinuing the use of such masticatories.

GAMBLING.—Mrs. Manning says, " Amongst the vices which the Vedic hymns record, gambling is the most frequently mentioned, and the most deeply deplored." Dr. Muir observes that one of the hymns of the Rig-Veda may possibly be the production of one who lays before us the sad results of his own bitter experience :—

" She, the gamester's own wife, never wronged or despised me. She was kind to me and to my friends. But I, for the sake of the partial dice, have spurned my devoted spouse. My mother-in-law detests me ; my wife rejects me. In his need the gamester finds no comforter.

" When I resolve not to be tormented by them, because I am abandoned by my friends, who withdraw from me ; yet as soon as the brown dice, when

they are thrown, make a rattling sound, I hasten to their rendezvous.

"The gamester comes to the assembly, glowing in body, and inquiring 'shall I win?' The dice inflame his desire, making over his winnings to his opponent.

"Hooking, piercing, deceitful, vexatious, delighting to torment, the dice dispense transient gifts, and again ruin the winner. They are covered with honey, but destroy the gambler."

The hymn concludes with the advice: "Never play with dice; practise husbandry; rejoice in thy prosperity, esteeming it sufficient."

By gambling is usually meant playing for money. This is wrong in principle. The gambler strives to get his neighbour's property without giving him anything in return. The hope is usually disappointed. A few sharpers gain; but most gamblers lose. The confirmed gambler becomes incapable of enjoying innocent amusements; he is unfeeling and selfish; the entreaties of parents, of brothers and sisters, of wife and children, have no influence on him; his heart becomes hardened; his mind blinded, and he rushes on madly to destruction.

Lotteries are prohibited by law in several European countries, in consequence of their injurious effects. There is no increase by them as there is by agriculture and other arts. Of every ten persons who take lottery tickets, nine get no return for their money. The spirit fostered by lotteries is very prejudicial to success in life. The gambler hopes to succeed by some lucky hit, instead of by steady industry, and is tempted to neglect his regular duties.

Card-playing, when no money is staked, may not be immoral in itself; but it is apt to beget a passion for excitement and to end in gambling.

Other recreations, better in themselves and safer in their effects, should rather be sought.

The student will do well to avoid going to horse-races. They have fostered gambling in England, and been the ruin of many. Educated Hindus should discourage such sports.

EVENING PARTIES.—By these are meant gatherings devoted specially to amusement. Judiciously regulated and occurring only at distant intervals, they will prove not only innocent but beneficial. Still, great caution is necessary, for such meetings are peculiarly apt to degenerate into excess.

The following rules should be observed :—

1. *No student known to be profligate should be invited.*—Persons of such character should be shunned at all times, but they are specially dangerous at such seasons. The fall of many a young man has commenced from intercourse of this kind. In the excitement, he has been led to indulge in acts which in his calmer moments he would have strongly condemned. But when once a wrong course has been entered upon, it is difficult to retrace the steps.

2. *The meetings should not be kept up too late.*—The cup of pleasure should not be drained to the dregs. By keeping within reasonable limits, the enjoyment is far greater than when it is unduly protracted. Such gatherings should not interfere with proper rest at night. If those who take part in them arise fatigued next day, their main use is defeated. The bad practice of Europeans with regard to balls, turning night into day, is strongly to be condemned. Meet early and break up before it is late.

3. *No intoxicating liquors should be introduced.*—This is a rule of the utmost importance. It is said that a certain class of students sometimes meet in Calcutta, and after discussing the advantages of atheism, end by getting drunk. Firmly resolve not

to attend an evening party where intoxicating drink is allowed.

4. *Such meetings should not be too frequent.*—There is a well-known Indian proverb,—Taken in excess, even nectar is poison. If evening parties are indulged in too often, they produce a craving for excitement, and ordinary recreations lose their zest. All this is fatal to the success of a student.

THE THEATRE.—In most parts of India, cautions under this head are unnecessary; but a few remarks may be addressed to young men in the Presidency cities.

Hawkins, in his life of Dr. Johnson, remarks: "Although it is said of plays, that they teach morality, and of the stage, that it is the mirror of human life, these assertions have no foundation in truth, but are mere declamation; on the contrary, a play-house, and the region about it, are the hot-beds of vice."

Tulloch says; "Conceive the case of a young man, of good principles and unblemished character, carried by some of his companions for the first time to the theatre. Would the good or the evil influences be uppermost in such a case? Would the associations of the place—the late hours, the after entertainment—not cast into the shade any happier effects that might flow from what he heard or saw? Would any Christian parent contemplate without uneasiness, a play-going fondness in his son? In point of fact, is such a fondness likely to lead to any good? Do the young men who most exhibit it, develop into earnest or excellent, or useful characters? These questions, we fear, are too easily answered in the negative."

The above observations apply to the theatre under comparatively good management. In India, the state of things is frequently far worse. Not a few of the

plays are grossly indecent. In Calcutta, prostitutes appear on the stage; in other cases, young men are dressed as women. A Parsi newspaper, published in Bombay, laments the theatre mania prevailing among young Parsis, diverting their attention from their studies, giving them a taste for pleasure, and ruining their prospects in life.

It is by far the safest and wisest course to eschew altogether the theatre.

Students from the Country.

Young men from out-stations who come to large cities to study, require to be specially guarded with respect to amusements. At home a kindly greeting and pleasant conversation awaited them on their return from school; but in their new position they feel solitary and dejected. Such are apt to seek recreation in dangerous sources. Away from restraint, they have likewise opportunities for indulging more freely in forbidden pleasures than those who have parents to watch over them and caution them against danger. Many a sad tale might be told of young students from the country who have thus sunk into an early grave from vicious habits.

The student away from home should often bear in mind the sacrifices made by his father to give him a good education. How lamentable it would be, if, through his own misconduct, the course intended to benefit him should prove his ruin!

Various means should be employed by the mofussil student to guard against temptations. Diligence in study is of great advantage; avoiding evil companions is highly important. It is very desirable also to keep up a love of home.

Special care should be taken about the evenings. The student is then most at leisure, and "the black and dark night" is the chosen time for deeds which cannot bear the sun.

But divine aid is the surest protection against sin. "He that trusteth in his own heart is a fool." Let the student's daily prayer be, "Lead us not into temptation, but deliver us from evil."

XII. MORAL CONDUCT: ITS IMPORTANCE AND RULE.

Importance.—Educated Hindus are very ready to form exaggerated ideas of the value of mere knowledge. Good scholarship is the only thing that tells at University examinations, and the conclusion is therefore drawn that it is the grand essential to success in life. But learning is only one of several qualifications which are requisite. In actual business, the ability to explain allusions in Shakespeare, or to solve difficult mathematical problems, will probably never be called into exercise. A distinguished scholar may be a villain. Pluming himself upon his fancied abilities, he may be so conceited and disagreeable, that intercourse with him will, if possible, be avoided. It is a fatal mistake to suppose that high attainments will compensate for the want of moral qualities. The aim should be to combine the two excellencies, thus causing each to shine with reflected lustre.

Under existing circumstances, educated Hindus require special watchfulness over their moral conduct. Babu Keshub Chunder Sen says, "In times of transition, in India as elsewhere, we always find that men for a time become reckless. The old faith is gone, and no new faith is established in its place. Society is unhinged and unsettled. Old principles of character and time-hallowed institutions are swept away by innovations and revolutionary tumults, but no better principles are immediately established in their place. Thus for a season is confusion and recklessness."

Whatever may be the present "eclipse of faith," let the following remarks by the Earl of Derby be borne in mind : " There are ideas implanted in us which in a sound mind no intellectual disturbance will long affect, and of which, in the deepest darkness, we may always, if we will, keep hold. Right and wrong, honour, duty, and country, benevolence towards men and responsibility towards the unseen Power by which human action is guided and controlled—these are not ideal phrases. In all countries and ages they have retained their meaning. They are realities which correspond with the deepest wants and feelings of our nature ; and no man will feel himself utterly cast down who can say in his heart what the wisest and best of the human race have proclaimed in the whole tenor of their lives, ' Whether I am happy or unhappy is not my chief affair ; what most and first concerns me is to find my work in life, to recognise it, and to do it.' "

It is our bounden duty earnestly to seek religious truth, and the humble, prayerful inquirer will not search in vain. There are several treatises calculated to assist in this investigation. The admirable " Letters to Indian Youth on the Evidences of the Christian Religion,"* by the Rev. Dr. Murray Mitchell, are especially recommended.

Another reason for attention to moral conduct on the part of educated Hindus is, that a higher standard in this respect is justly looked for from them than from their countrymen who have not had the same advantages. They are like a city set on a hill which cannot be hid. Foes and friends narrowly mark their conduct to see the results of the training they have received.

Hindus of the old school, opposed to English edu-

* Procurable at the depositories of the Tract Societies in Calcutta, Allahabad, Lahore, Bombay, and Madras.

cation, will be glad of apparent proofs of the correctness of their views. A few selfish Europeans, jealous of the advancement of educated Natives, may "watch for their halting," to show their unfitness for high positions. There is no doubt that an educated Hindu who fills with integrity an office of trust is the best argument against such attacks; while the man who succumbs when tempted is the worst enemy to the elevation of his countrymen.

But there are spectators of a much more generous spirit. All true-hearted Englishmen are sincerely desirous of the improvement, in every respect, of the people of India, and one of the most hopeful signs of this would be a high moral tone on the part of educated Hindus. Parents look on with far deeper interest. Some of them, perhaps with much self-sacrifice, have given their sons a university education. They will feel amply repaid if those for whom they have toiled pursue an honourable career, while an opposite course will fill their hearts with anguish. Epaminondas, one of the noblest of the Greeks, delivered his country by a great victory. His chief joy was that his father and mother were alive to hear the news. Let educated Hindus cherish the same spirit.

And there are strong personal considerations. When a young man has obtained a degree, he has only so far completed his course of preparation. In one sense, he is only entering upon the business of life. Moral conduct now becomes more important than ever. High academical reputation will only render failure in this respect more conspicuous.

It should also be remembered that the present life is a preparation for eternity. As we sow here, so must we reap hereafter. The harvest will be unspeakable joy or unutterable sorrow.

God, our Creator and rightful Lord, has enjoined upon us a course of conduct which will make us, in

some faint measure, like Himself and prepare us for His presence. He knows our weakness, and regards us with the pity of a father. His hand is ever stretched out to support us and guide us. Without His help we shall certainly fall. "Wilt thou not from this time cry, My Father, Thou art the guide of my youth?"

Rule.—The standard by which we are to be guided in life, is a matter of great importance. Among ordinary Hindus, caste rules are the chief code of morals. Provided they are observed, every thing else is of little consequence. A man may be a scoundrel, but if caste is not violated, he is received in Hindu society equally with the most virtuous. A student goes to a house of ill-fame, and the slightest notice is not taken; but let him, to improve himself, visit England, and, as a rule, he is put out of caste on his return. Caste leaders are, in general, the most ignorant and bigoted portion of the community. They are totally unfit to be judges of moral actions, and conduct regulated by their standard must often be grievously wrong.

Besides the more stringent caste rules, there is what may be called "Native Public Opinion"—the general feeling of the people with regard to conduct. This is considered by many to be a safe guide. A celebrated Tamil work on morals gives the advice: "Do as your countrymen do"; "Do as your countrymen approve."

It is evident that "Public Opinion" varies with the standard of civilisation. Among savages, it permits cannibalism. In India, not long ago, it countenanced *sati* and infanticide. It still frowns upon female education, and only the comparatively enlightened send their daughters to school. Fleming says, "Actions which in one country are but lightly, if at all, censured, will, in another, be loudly and

strongly condemned." "Public Opinion" is therefore a very unsafe guide.

A few philosophers have argued that utility is the great law of morals; that an action is to be estimated by its tendency to promote the greatest happiness of the greatest number. While, in the end, utility is best secured by virtuous conduct, it cannot be made its standard. Fleming condemns the principle as not furnishing a clear or safe rule of human conduct; as not carrying with it a sense of obligation; as not conferring the character of virtue on the actions which flow from it. "A man may be prudent when he consults his real happiness; but he cannot be called virtuous."

It may be asked, what, then, is the rule by which our conduct is to be regulated? By a sense of Duty, or a regard to what is right in itself. Kant, a famous German philosopher, says, "O Duty, O wondrous power, that workest neither by insinuation, flattery, nor threat, but merely by holding up the naked law in the soul, extortest for thyself reverence, if not always obedience; before whom all appetites are dumb, however secretly they rebel." The lamented George Wilson says, "The word DUTY seems to me the biggest word in the world, and is uppermost in all my serious doings."

Duty expresses the *law of God* and the *will of God*. By obedience to it in every respect, we become like Him, and His approval will be our richest reward.

Man alone of all creatures on earth is a moral agent. The lower animals are guided by instinct, and neither deserve praise nor blame. Every human being has ideas of right and wrong. This difference is made from the earliest years. A little child who afterwards became a great and good man, when in his fourth year, saw a small tortoise which he was tempt-

ed to strike with a stick. He says, "But all at once something checked my little arm, and a voice within me said clear and loud, 'It is wrong.' I hastened home and told my tale to my mother, and asked what it was that told me 'it was wrong.' She wiped a tear from her eye, and taking me in her arms said, 'Some men call it conscience, but I prefer to call it the voice of God in the soul of man. If you listen and obey it, then it will speak clearer and clearer, and always guide you right; but if you turn a deaf ear or disobey, then it will fade out, little by little, and leave you in the dark without a guide. Your life depends on heeding that little voice.'"

A good conscience is one of the greatest blessings :—Shakespeare says,

"I feel within me
A peace, above all earthly dignities,—
A still and quiet conscience."

To act against our conscience,—to do what we consider wrong—is always blame-worthy. If a man considers an action to be wrong and yet does it, to *him* it is wrong, although in itself it may be innocent. To act according to our conscience,—to do what we think right—is not always right. The Apostle Paul was at one time a bitter persecutor of Christianity; an Indian thug murdered his victim in the name of the goddess Kali. Both thought that they were doing right; but in reality their conduct was strongly to be condemned.

A criminal is not acquitted because he pleads ignorance of the laws of his country. It is his duty to become acquainted with them. The excuse is valid only where knowledge is impossible. Conscience must be enlightened. Earnest effort is here absolutely necessary. Solomon says, "If thou criest after knowledge and liftest up thy voice for understanding, if thou seekest her as silver, and searchest

for her as for hid treasure ; then shalt thou find the knowledge of God."

"Conscience," Whewell remarks, "is to each man the representation of the Supreme Law, and is invested with the authority of the Supreme Law. It is the voice which pronounces for him the distinction of right and wrong, of moral good and evil, and when he has done all that he can to enlighten and instruct it, by the aid of Religion, as well as of Morality, it is for him the Voice of God."

It is to be observed that men are very prone to mistake what conscience says, or to confound with it their own evil inclination. Conscience can be called the Voice of God only when duly enlightened. This can best be done by the study of the precepts of Jesus Christ, contained in the New Testament. Though eighteen centuries have passed away since they were uttered, no flaw has been discovered in them ; no more exalted principles have been enunciated. And the life of their Author is the best illustration of His teaching.

Jesus Christ summed up the whole law in the words : "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself."

Conscience, besides being *enlightened*, must be *cultivated*. All our faculties are strengthened by use and weakened by disuse. "The more frequently," says Wayland, "we use our conscience in judging between actions as right or wrong, the more easily shall we learn to judge correctly concerning them. He who before every action will deliberately ask himself, is this right or wrong, will seldom mistake what is his duty. On the other hand, if men go on doing right or wrong just as it happens, they will at last care but little whether they do the one or the other ; and in

many cases will hardly be able to distinguish between them."

XIII. GENERAL MORAL DUTIES.

Under this head are included some great duties binding upon all. Subsequent chapters will treat of those which arise from certain relationships in life.

Truthfulness.

"There was no virtue," says Smiles,* "that Dr. Arnold laboured more sedulously to instil into young men than the virtue of truthfulness, as being the manliest of virtues, as indeed the very basis of all true manliness. He designated truthfulness as 'moral transparency,' and he valued it more highly than any other quality."

It has been remarked that different nations vary more in regard to truthfulness than any other virtue. The *Indian Mirror* says, "There is not a question but that lying is looked upon with much more disfavor by European, than by Native, society. The English notions on the subject are strong, distinct, and uncompromising in the abstract. Hindu and Mahometan notions are fluctuating, vague, and to a great extent dependent upon times, places, and persons."

The difference between Europeans and Hindus in the above respect is thus pointed out by the First Prince of Travancore: "The most truthless Christian is fired by being called a 'liar.' But turn to an average countryman of our own who has not yet studied to adopt European externals, and see how blandly and unconcernedly the epithet 'liar' is taken by him. You must have seen people even

* In his admirable book on "Character,"—the perusal of which is strongly recommended.

complimenting one another with the epithet 'clever rogue.' On the other hand, nothing is more common than to ridicule men of truth and honesty as fools."

Alexander the Great invaded India, 327 B.C. The Greeks formed a high opinion of the veracity of the Hindus. Arrian says that no Indian was ever known to tell an untruth. Though this is incorrect, it shows the idea entertained by the Greeks.

Cunning is everywhere the refuge of the weak against the strong. Undoubtedly the oppression to which the Hindus were subjected for many centuries, had an injurious effect upon the national character.

Hindu literature is partly responsible for the present state of feeling. Very strong denunciations of lying are to be found in the Sastras. The story of Harischandra is partly designed to show the nobleness of the man who would not break his word when exposed to the severest temptations. But such teachings are counteracted by others of an opposite tendency. *Manu* permits lying under certain circumstances.

"A giver of false evidence from a pious motive, even though he know the truth, shall not lose a seat in heaven; such evidence men call divine speech." viii. 103.

"In the case of courtezans, of marriages, of food eaten by cows, of fuel for a sacrifice, of benefit or protection accruing to a Brahman, there is no sin in an oath." viii. 112.

In the *Mahabharata*, it is said that Dhritarashtra consulted Kalinga, a Brahman and prime minister of Shakuni, about the way in which he might destroy the Pandus. The prime minister related how a jackal, by lying, overcame a tiger, a wolf, a mungoose, and a bandicoot. He said to the king, "In seeking reconciliation with a foe, lull his suspicions with the most solemn oaths and slay him. The holiest of saint-

preceptors declares that there is no harm in this. When your heart boils with rage, speak pleasantly and with the smile of friendship." A whole chapter of the Panchatantra is about overcoming by deceit, and the Hitopadesa is equally objectionable.

One of the most beneficial effects of English education in India is, that it is creating a higher standard of truthfulness. Still, some remarks on the subject are desirable.

It should be clearly understood that falsehood is wrong under any circumstances. It can never be right to do what is wrong in itself. We are not to do evil that good may come. As an additional argument of a lower order, it should also be remembered that in such cases the individual benefit is far more than counterbalanced by the evil effects on the community. "Truthfulness as a principle is more valuable than the good of any individuals or even nations." It is wrong to tell a lie even to save our life. Who does not admire the conduct attributed to Regulus by certain Roman historians! He was taken prisoner by the Carthaginians. After keeping him in confinement for several years, they sent him to Rome to propose an exchange of prisoners, having first taken from him an oath to return if unsuccessful. By his advice the Romans rejected the proposal. His friends, his wife, his children, entreated him to remain; he knew that a cruel death awaited him at Carthage; but rather than violate his promise, he returned. He was put to death by the most cruel torments that could be devised. Socrates need not have drunk the cup of poison if he had told a lie; thousands of the early Christian martyrs might have saved their lives by falsehood, but they nobly refused.

Confidence is the bond of society. Universal distrust would produce universal misery. What pleasure could there be in intercourse with a man who would

are far higher considerations. Deceit of every kind is strictly forbidden by God. "Lying lips are an abomination to the Lord." He styles himself a *God of truth*. Veracity makes us like God. The Psalmist when he inquires, Who shall ascend into the tabernacle of the highest? answers, "He that speaketh truth in his heart; he that sweareth to his own hurt and changeth not."

Every one who seriously reflects upon his past life, must be sensible that he has often been guilty of deceit in one form or another. Let there be heartfelt confession of this and of all other sins; let the gracious offers of mercy through Jesus Christ be accepted; and let the aid of the Holy Spirit be sought, that hereafter there may be that perfect sincerity which is so noble in itself, and so well-pleasing in God's sight.

Integrity.

This virtue is included under justice, which has been defined to be *giving every one his due*. Justice, in its widest sense, extends to the good name of our neighbour as well as his property. He suffers even more when his character is unjustly aspersed than when he is defrauded. The following remarks, however, treat only of what is termed integrity, or honesty in money matters.

Integrity is a qualification without which every thing else is worthless. Plato says, "Did you never observe the narrow intellect flashing from the keen eye of a clever rogue, how clearly his paltry soul sees the way to his end; he is the reverse of blind, but his keen sight is taken into the service of evil, and he is dangerous in proportion to his intelligence?" In every position, integrity is required. Talent without this only renders a man a more successful villain, and he is shunned accordingly. Can he be trusted with money? is one of the first questions asked before

appointing a person to a responsible office, and success or failure in life depends largely upon its answer.

Thorough honesty extends to trifles as well as to valuables. It is no excuse for taking a pen or a sheet of paper to say that it will not be grudged or missed by the owner. God's law, "Thou shalt not steal," is still violated. Money, or excess of goods, given by mistake, should always be returned; articles found, which have been accidentally lost, should, if possible, be restored to their owners.

Strict conscientiousness should be shown in all kinds of bargaining. "It is naught, it is naught, saith the buyer; but when he is gone his way, than he boasteth." A purchaser is sometimes tempted to take advantage of a shopkeeper because he thinks the shopkeeper would cheat him if he could. All such reasoning is wicked. Misleading, deceiving, or over-reaching any person, can never be justified.

There is a kind of dishonesty formerly very prevalent—the acceptance by Government officers of *presents*, or, in plain English, of *bribes*. "A gift doth blind the eyes." A man who takes a bribe cannot form a correct judgment. The present was given, in most cases, that he might wink at the defrauding of Government, or decide a case unjustly. Its acceptance was a tacit consent to the terms.

Under Native rule in India, bribery was almost universal. Government salaries were low, and often paid irregularly. At present, the allowances are sufficient to enable officers to live upon their pay without having recourse to dishonest practices. Men who are avaricious or extravagant deny this, and allege that they must take bribes. They may try to deceive themselves by such an excuse; but, on the same principle, a domestic servant, paid at the usual rate, might take presents to allow his master to be cheated because his wages were insufficient.

It is gladly admitted that there is much less corruption now than formerly. Educated Government officers show a higher tone in this respect than their predecessors. Bribery should be discountenanced in every form, and here especially the precept applies, "Abstain from all appearance of evil."

There is a great evil in India, far more common than bribery, which affects all classes of the community—that of *borrowing*. It is lamentable to think what a large proportion of the earnings of poor hard-working men goes to money-lenders. Often the ryots are in debt for the seed they sow; they are supported by advances till the harvest is reaped; their crops are taken over at the lowest rates; and they begin the year with as great a load of debt as ever. Many estates, through borrowing, have passed into the possession of bankers. Ordinary ryots are allowed just enough to keep body and soul together, that they may continue to labour for the benefit of the money-lenders.

There is a kind of "borrowing," as it is called, much worse than the preceding, which has been the ruin of not a few;—*borrowing without the consent of the owners*. Clerks and others frequently have charge of money belonging to their employers, and may not require to account for it immediately. This is a great temptation to a spendthrift to use some of it for his own purposes. At first, it is returned at once; next, the time is lengthened, and the amount taken is increased. It cannot be paid at the end of the month, and so the accounts are tampered with. Detection generally follows in the end, and the "borrower" is punished for embezzlement. Never use for your own purposes a pie of money intrusted to your care. It is not yours, and it is fraud to take it even for an hour. If you give way here, you expose yourself to other temptations, and the consequences will be most disastrous.

“Owe no man anything.” Keep out of debt. A debtor is generally a liar. He borrows money or purchases goods, promising to pay at a certain time. His engagements are not fulfilled, and promises are renewed to be similarly broken. Debt, as already shown, often leads to fraud. Every large prison in the country has convicts, educated men, once in respectable positions, tempted to dishonesty when pressed by their creditors. “He that goes a borrowing, goes a sorrowing.” The means of avoiding debt may be briefly noticed.

1. *Exercise foresight.*—Children think only of the present. They seek to gratify every desire regardless of the consequences. There are many grown-up persons who act in like manner. Provided they have enough to support the extravagance of the day, they never reflect on the misery to which they will be reduced on the morrow. Act as a rational being. Look to the future. Consider the results of your conduct.

2. *Live according to your income.*—Dr. Johnson, writing to a friend, says, “Whatever you have, spend less.” A man with a thousand rupees a month who lives beyond his income is poor; a man with fifty rupees a month who spends less than his income is comparatively rich. Make a careful estimate of your means. Consider how much can be allotted to each item of expenditure, as food, clothing, &c., and regulate the outlay accordingly. There should always be some allowance for incidental expenses, and provision should be made for future wants. A reserve fund in the Savings Bank is of great importance.

3. *Keep an account of your expenditure.*—It is wonderful how trifling expenses mount up to a large sum. Enter in a book whatever you receive and whatever you pay. You will thus see how your money goes, and in what way savings may be best

effected. The very entry will promote habits of economy. If want of time be pleaded, it may be mentioned that Washington, when Commander-in-Chief during the War of Independence, did not offer such an excuse.

3. *Do not buy on credit.*—Pay ready money. This will make you cautious, and when you are tempted to purchase will lead you to ask the question, can I do without this? Besides, a considerable reduction is made for cash payments which is lost by credit.

4. *Avoid useless outlay.*—Hindus are generally frugal, but at marriages money is squandered in the most reckless manner, on empty show, fit only for the amusement of children. The savings of years are thus wasted in a few days, and perhaps debts are contracted, at high rates of interest, which press heavily till the end of life. This is one great cause of poverty in India. And what is the gain? The brief applause of the greediest, idlest and vainest portion of the community. It is perfectly right that friends should rejoice on such occasions; but sensible, educated men should not yield to the present foolish and immoral custom.

Do not be in the habit of attending auctions. People are thus tempted to buy articles which they do not require, simply because they are considered cheap. Frequenting shops also leads to unnecessary purchases.

5. *Be careful about suretyship.*—Solomon says, "He that is surety for a stranger shall smart for it; and he that hateth suretyship is sure." Many have been reduced to poverty by becoming guarantee for friends who perhaps fully intended to pay, but could not from the failure of their speculations. If you are willing and able to pay the amount for which you become security, you can do so. If you engage to do what you cannot perform, you act dishonestly.

A good English writer gives the following advice to young men on money matters: "Never borrow where there is a chance, however remote, that you may not be able to repay. Never lend what you are not prepared to give. Never guarantee for another what you cannot fulfil, if the other should fail. Guided by these rules, you start in life with this great advantage: whatever you have, be it little or much, is your own. Rich or poor, you start as a free man, resolved to preserve in your freedom the noblest condition of your being as a man."

Even so far as mere success in life is concerned, in the long run, "Honesty is the best policy." A man who is fraudulent may seem to prosper for a time; but at last he is generally detected. Meanwhile, he is constantly haunted by the fear of discovery, and can have no real happiness.

God's commands are, "Thou shalt not steal;" "That which is altogether just shalt thou follow." Paul's exhortation is, "Whatsoever things are honest, whatsoever things are just, think on these things." Act always from a sense of duty, regardless of consequences, and, in the end, this will be the wisest and happiest course. The testimony of a good conscience, and the approval, so far, of God, are infinitely preferable to all the pleasures of sin.

Wise economy is recommended, not to make people grasping and grovelling, intent only on scraping together money; but that they may be able to live honestly, to provide for those depending upon them for support, and to promote the welfare of all around them.

Purity.

One of the most dangerous temptations to which young men are exposed is sensuality. An instinct has been implanted for wise ends; its legitimate objects are frustrated by improper indulgence. No

appetite is stronger, or craves more keenly for gratification; while none, if abused, is attended with more terrible consequences.

The most graphic picture of the "strange woman" ever drawn is that by Solomon:—

"At the window of my house I looked through my casement, and beheld among the simple ones, I discerned among the youths, a young man void of understanding, passing through the street near her corner; and he went the way to her house, in the twilight, in the evening, in the black and dark night. And, behold, there met him a woman with the attire of an harlot, and subtil of heart.....With her much fair speech she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; till a dart striketh through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life."

Every form of uncleanness has a most injurious effect upon the mind. "Listlessness, aversion to mental effort, feebleness of memory, the want of resolution and perseverance, are among the most significant attendants of the vice in question." The fine prospects of many youths have thus been blighted.

Paley has the following remarks on the effects of sensuality:—

"However it be accounted for, the criminal commerce of the sexes corrupts and depraves the mind and moral character more than any single species of vice whatever. That ready perception of guilt, that prompt and decisive resolution against it, which constitutes a virtuous character, is seldom found in persons addicted to these indulgences. They prepare an easy admission for every sin that seeks it."

"Fornication perpetuates a disease, which may be

accounted one of the sorest maladies of human nature; and the effects of which are said to visit the constitution of even distant generations."

Milton thus describes the downward course :—

" But when lust,
By unchaste looks, loose gestures, and foul talk,
But most by lewd and lavish acts of sin,
Lets in defilement to the inward parts,
The soul grows clotted by contagion,
Embodies and embrates till she quite lose,
The divine property of her first being.
Such are those thick and gloomy shadows damp,
Often seen in charnel-vaults and sepulchres,
Lingering and sitting by a new-made grave,
As loth to leave the body that it loved,
And link itself by carnal sensuality,
To a degenerate and degraded sister."

Uncleanness can be curbed only by self-denial. Every time a person gives way to the vice, the more he becomes a slave to it, till at last he is, as it were, "holden with the cords of sin."

The means of promoting purity may be briefly noticed.

1. *Preserve purity of thought.*—Our thoughts are the fountain from which our words and actions flow. If the fountain be pure, the stream will be pure. It should be remembered that impure thoughts in themselves are sinful. Jesus Christ says, "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." A man may so indulge his evil propensities that everything becomes polluted to his thoughts, and he deserves to be called "a filthy dreamer." "Harmless things, even good things, suggest to him images of sin. He looks at all objects with an evil eye, and they seem to him what the evil eye represents them to be. The common events of life awaken his vicious appetites." "Having eyes full of adultery, and that cannot cease from sin."

2. *Discourage indecent language.*—Filthy speech is one of the crying sins of India. Some women, when enraged, employ the most abominable terms of abuse. They make the whole neighbourhood ring, and oblige respectable people to keep within doors. Obscene language is so common among certain classes that when a policeman in Calcutta was asked to check them for it, he said, "They always speak so." It is to be regretted that such language is in use even among those from whom better things might be expected. The *Indian Mirror* says, "Our educated men often use words to the impure signification of which they have grown callous."

Even little children learn foul language before they are old enough to understand its meaning.

"Let no corrupt communication proceed out of your mouth," is a precept which should be observed by all. Every effort should be made to discourage the use of indecent language. Not only should obscene songs and filthy jokes be frowned upon, but every indelicate allusion should be at once reprobated.

Bear in mind that we are continually in the presence of an infinitely holy God. He is now our Witness and will hereafter be our Judge. Cowper says,

"There is a prurience in the speech of some,
Wrath stays Him, or else God would strike them dumb.
His wise forbearance has their end in view,
They fill their measure and receive their due."

3. *Beware of bad books.*—All publications which awaken impure thoughts should be most carefully shunned. In youth the passions are strong, and the feelings excited by licentious books have hurried on many to ruin. Some works of this description are so gross as to be palatable only to the most depraved; others present vice in a pleasing mien, insinuating

rather than expressing impure ideas. Apologies for adultery are made in many novels, and those guilty of it are excused as the victims of circumstances.

Never open a book of this class. If read, it will leave a stain upon the soul which never can be removed. Many have lamented till their dying day the polluted imaginations which haunted them, and which they would fain have washed away even with tears of blood were it possible.

There is a law forbidding the publication of obscene books. Great good will be done by bringing to the notice of the authorities any books of this class which are printed.

4. *Avoid bad companions.*—Solomon says, "He that walketh with wise men shall be wise, but the companion of fools shall be destroyed." The downward course of many a youth has originated in the temptation of a wicked companion. No one is more dangerous than the "strange woman." Solomon says, "The lips of a strange woman drop as an honey-comb, and her mouth is smoother than oil: but her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps take hold on hell." He adds the advice:—

"Remove thy way far from her, and come not nigh the door of her house: lest thou give thine honour unto others, and thy years unto the cruel; lest strangers be filled with thy wealth; and thy labours be in the house of a stranger; and thou mourn at the last, when thy flesh and thy body are consumed, and say, How have I hated instruction and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!"

5. *Be constantly employed.*—There is a proverb, "An idle man is the devil's playfellow." "Worthy occupation," says Winslow, "is the most successful

antagonism to vice of every kind. He who has on hand enough good work to do, and is intent on doing it, has no time to foster and gratify a wanton imagination. His tastes and pleasures are too elevated and inspiring to assort with grovelling and vicious desires."

6. *Seek Divine help.*—Tried by the high standard of God's law, all have violated the command requiring perfect purity. All have need to offer the prayer, "Have mercy upon me, O God, wash me thoroughly from mine iniquity, and cleanse me from my sin." Accept Jesus Christ as your Saviour. Say with the Psalmist, "Create in me a clean heart, O God, and renew a right spirit within me."

Every effort should be made to promote purity. Children in this country are familiarised with sights which tend to destroy the natural sense of decency. So long as people are compelled to live together in small houses, there is great difficulty in guarding against this. Still, children, especially girls, from their earliest years, should have the clothing which modesty requires.

The great reform which is necessary with regard to the use of indecent language has already been noticed. There are other abominations in some parts of the country, as dancing women attached to temples, and the Holi festival, against which enlightened public opinion ought to be exerted to the utmost.

Too many think lightly of impurity ; some make it a source of mirth, and even glory in their shame. But the words should be borne in mind, "Be not deceived ; God is not mocked : for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption ; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

Temperance.

This virtue, in its widest sense, denotes moderation in the indulgence of every appetite, and it is our duty to be "temperate in all things." It is especially applied to moderation with regard to eating and drinking.

The food taken should not be more than the stomach can properly digest. An old writer says, "A wholesome sleep cometh of a temperate belly. Such a man riseth up in the morning, and is well at ease with himself. Excess of meats bringeth sickness, and choleric disease cometh of gluttony. By surfeit many have perished, and he that dieteth himself prolongeth his life." When cholera is epidemic, an attack is not unfrequently brought on by a heavy meal taken at night.

Good health is best secured by plain fare. If sufficient exercise has been taken, it is eaten with greater relish than the most luxurious meal by the idle epicure. Delicacies tempt to excess; they derange the stomach and produce discomfort. The man is contemptible who suffers his mind to dwell on the pleasures of eating, and makes them the employment of his thoughts.

Temperance must be observed in drink as well as food. Indeed, intemperance now usually denotes drinking to excess.

There is no doubt that drunkenness prevailed to a considerable extent in ancient India. The intoxicating soma juice is frequently celebrated in the Vedas, and it was considered a most acceptable offering to the gods. Indra is thus addressed in the Rig Veda: "O Indra! the learned say that thou art fond of *soma rasa*. We offer it to thee; come to us and drink it for intoxication. Take the full quantity of *soma rasa*." Most of the leading characters in the Mahabharata were addicted to

strong drink. Taverns seem to have been numerous in the days of Kalidasa, for in the drama of *Sakuntala*, it is proposed to spend half the money given to the fisherman at the nearest liquor shop.*

After a time the evils of intemperance were so much felt, that strong efforts were made, with considerable success, to repress the vice. Drunkenness has always prevailed in India among certain classes; but, as a nation, the people have been temperate for many centuries.

It is deeply to be regretted that, of late years, drinking habits have been acquired by some educated Hindus, whose forefathers never touched intoxicating liquor. This is largely attributable to European example. The ancient Saxons were still more given to drinking than the early Aryan settlers in India. The enjoyments of their supposed heaven consisted in fighting during the day, and in getting drunk at night. Intemperance has continued to be the national vice in Northern Europe. It was considered a mark of hospitality to offer intoxicating liquors to visitors; healths were drunk; songs in praise of wine or spirits were popular; at entertainments, it was not unusual for the guests to be carried home as they were unable to walk.

There has been a great improvement with regard to drinking habits among the educated classes in England. Wine is not offered to people who call; healths are not drunk except at public dinners; it is considered disgraceful for gentlemen to be intoxicated. It is true that there is still much drunkenness among some of the lower classes, but vigorous efforts are being made to promote temperance among them likewise.

When English began to be studied in India,

* Babu Rajendra Lala Mitra, in the *Journal of the Bengal Asiatic Society*.

some young men thought that they must imitate English habits as well as learn the language. Among other things, it was considered a mark of manliness and a proof of advance in civilization to use intoxicating drinks. And the liquor generally selected was brandy, the strongest spirit. The evil has been greatest in Calcutta, where the educated classes are the wealthiest, and English has been longest studied.

The *Hindu Patriot* thus describes the results: "We have daily, nay hourly, evidences of the ravages which the brandy bottle is making upon the flower of our society. Wealth, rank, honor and character, health and talents, have all perished in the blighting presence of this huge monster. Notwithstanding the improved education and resources of our higher classes, it is a notorious fact that they can now save very little, and this new feature of our domestic and social economy is, in a great measure, due to the fell drink-craving. Families once flourishing have been reduced to absolute pauperism by the wreck brought by it."

Nearly three thousand years ago, Solomon gave the following warning: "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that ~~carry~~ long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eye shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as one that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again."

The drunkard becomes at last a slave to the vice. "He feels his captivity," says an American writer, "and in anguish of spirit clanks his chains, and cries for help. Conscience thunders, remorse goads, and as the gulf opens before him, he recoils, and trembles, and weeps, and prays, and resolves, and promises, and reforms, and 'seeks it yet again;' again resolves, and weeps and prays, and 'seeks it yet again!' Wretched man, he has placed himself in the hand of a giant who never pities, and never relaxes his iron grasp. He may struggle, but he is in chains. He may cry for release, but it comes not; and lost! lost! may be inscribed upon the door-posts of his dwelling."

Some young men give up Indian virtues and acquire only European vices. The proper course is to retain whatever is good in old habits; to add whatever is commendable in Europeans, but to avoid whatever is wrong. Of all European vices, none is more dangerous and destructive than drunkenness. Even the strong constitution of Europeans succumbs to its influence. Among educated Hindus, its effects are as injurious as "fire water" among the American Indians, causing them to sink into an early grave.

The wine sent to this country usually contains brandy. Granting that the use of pure wine in great moderation would not be injurious, it is much the safer and wiser course for young men in India to imitate the example of their ancestors in confining themselves to water. Many who resolved at the commencement to drink only moderately, have become victims to intemperance; but this can never happen to the man who altogether abstains from strong drink. Never acquire the habit, and the want will never be felt.

The Hindus, for many centuries, did not use intoxicating liquors: why should they be necessary now? Has any change come over their constitution?

The Greeks had a saying, "Water is best." In England, men training as wrestlers, are not allowed to take even beer. Brandy may indeed stimulate for a time, but it is soon followed by greater exhaustion than ever. A walk in the open air, or a cup of good tea, is a far better restorative.

But educated Hindus use strong drink chiefly for mere enjoyment. Dinners are thought incomplete without intoxicating liquors. Customs dying out in England have been revived, as drinking healths. A Hindu in Western India complains, "Go wherever you may, the first thing offered is brandy-pani. This has taken the place of pan-sopari." As already explained, the practice of offering wine to visitors, no longer exists among respectable classes in England.

The use of opium is equally injurious, and the hold it attains is still more terrible.

One of the most lamentable effects of intemperance is that it tends to become hereditary. The children of drunkards have a weak constitution; they are corrupted by the example of their parents, and the evil often goes on increasing, till the family becomes extinct.

Every lover of this country should strive to the utmost to check the ravages of a vice to which already some of the brightest intellects in India have fallen victims. Such a course is demanded even by personal considerations. It has been well remarked, "No reputation, no wisdom, nor hardly any worth, will secure a man against drunkenness."

Reformers require a stimulus to exertion; it has not unfrequently happened that they have themselves eventually given way to the evil which once they denounced. The most enduring motive, the best security will be found in accepting God's gracious offers of mercy through Jesus Christ. Grati-

tude for pardon, love to the Saviour, the indwelling of God's Holy Spirit, will be the best safeguards against sin of every kind, and the strongest incentives to benevolence.

Industry.

"To have plenty of money and nothing to do," is with many the ideal of happiness. This is a great mistake. The Earl of Derby says, "I don't believe that an unemployed man, however amiable and otherwise respectable, ever was, or ever can be, really happy." An old English writer remarks, "As in a standing pool, worms and filthy creepers increase, so do evil and corrupt thoughts in an idle person; the soul is contaminated."

The history of the Romans, the most powerful nation in ancient times, is an illustration of the evils of idleness. In the early days of the republic, men who had attained the highest dignities in the state returned contentedly to the plough. "It was only after slaves became extensively employed in all departments of industry," says Smiles, "that labour came to be regarded as dishonorable and servile. And as soon as indolence and luxury became the characteristics of the ruling classes of Rome, the downfall of the Empire, sooner or later, was inevitable."

The lives of many Indian kings afford a striking proof of the evils of idleness. While a few, like Akbar, were active men, attentive to the duties of their high position, many secluded themselves in palaces, sunk in sloth and debauchery, amusing themselves with buffoons. The consequences were so ruinous, that royal families soon became extinct, and adoption was necessary.

"It is idleness," says Smiles, "that is the curse of man—not labour. Idleness eats the heart out of men as of nations, and consumes them as rust does

iron. When Alexander conquered the Persians, and had an opportunity of observing their manners, he remarked that they did not seem conscious that there could be anything more servile than a life of pleasure, or more princely than a life of toil."

Modern Hindu ideas are directly opposed to those of the ancient Persians. Mr. Woodrow, Inspector of Schools in Bengal, says, "There is some defect in our system of education, since educated Hindu gentlemen of good caste still continue to regard physical exercise as beneath their dignity." Carlyle, a distinguished English writer, says, "Two men I honour, and no third. First, the toil-worn craftsman, that with earth-made implement laboriously conquers the earth and makes her man's....Oh, but the more venerable for thy rudeness, and even because we must pity as well as love thee, hardly-entreated brother! For us was thy back so bent, for us were thy straight limbs and fingers so deformed; thou wert our conscript on whom the lot fell, and fighting our battles, wert so marred."

After a life of noble activity, the last word spoken at York by the dying Roman emperor Severus to his sons was,—*Laboremus*, "Let us toil." Sir Walter Scott's motto was, "Never to be doing nothing." He gave the following advice to his son:—"I cannot too much impress upon your mind that *labour* is the condition which God has imposed on us in every station of life; there is nothing worth having that can be had without it. As for knowledge, it can no more be planted in the human mind without labour than a field of wheat can be produced without the previous use of the plough."

Industry should be well directed. *Method* is a great saving of labour. The First Prince of Travancore says, "Go to the record room of our Jamábundi Department and see the thousands of cadjan rolls heaped

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pell-mell, and then see what a contrast it presents to a well arranged record room of some English Government office, where the vast mass of records is arranged, assorted, docketed, numbered, and indexed, so that the dullest clerk can lay his hand upon the required paper in less than five minutes." In an English College, containing several large classes, every thing goes on like clock-work, without confusion. A student, at home, may similarly regulate his time with great advantage. "Random activity," says Blackie, "jumping from one thing to another without a plan, is little better, in respect of any intellectual result, than absolute idleness."

Energy is requisite. Cobbett mentions a *quick step* as a mark of industry, and contrasts with it persons who move as if they were perfectly indifferent as to the results. The man who wishes to rise must *work with a will*. The following remarks of Buxton should be deeply impressed upon the mind of every young man : "The longer I live, the more I am certain that the great difference between men, between the feeble and the powerful, the great and the insignificant, is **ENERGY, INVINCIBLE DETERMINATION**—a purpose once fixed, and then *death or victory*. That quality will do any thing that can be done in this world ;—and *no talents, no circumstances, no opportunities, will make a two-legged creature a MAN without it*." Solomon says, "Whatsoever thy hand findeth to do, do it with thy might."

Perseverance is necessary. Spurts of industry are not enough ; there must be steady perseverance. It is a great fault in some Indian students that they are idle during a great part of a session, and endeavour to make up for it by prodigious efforts before the university examinations. In this way, they not unfrequently injure their health. On the other hand, Lord Stanley told the Glasgow students that

he doubted whether, "hard work, steadily and regularly carried on, ever yet hurt any body."

The student who will exert himself only on extraordinary occasions is contracting habits which will be fatal to success in life. The mind should be so disciplined as to work regularly with pleasure. Judgment, it is true, is here requisite. A student may stick to one subject for hours till the mind is thoroughly exhausted, and then he spends as much time in entire idleness. The mind is refreshed by variety as well as by rest. After mathematics, take up literature. "A mere change of position," says Beard, "is serviceable. If you have been sitting, rise and stand, or pace the room while you read. By all means avoid lounging and easy chairs, if you wish to keep your mind alive." At the same time, it is admitted that recreation, at proper seasons, is absolutely necessary.

"The work of a good man in the world," says Farrar, "is mainly threefold:—Work in the ordinary business of life; work for the good of others; work to make his own soul worthy of its eternal inheritance." There are men who toil for wealth or for position, but who neglect the other two kinds of work which are incomparably of more importance.

"Human life is poor and insignificant," says Mill, "if it is all spent in making things comfortable for ourselves and our kin, and raising ourselves and them a step or two on the social ladder." He urges young men to fix their eyes upon the ultimate end from which their studies take their chief value, that of making them more effective combatants in the great fight which never ceases to rage between Good and Evil. "There is not one of us," he says, "who may not qualify himself so to improve the average amount of opportunities, as to leave his fellow-creatures some little the better for the use he has known how to make

of his intellect." "Nor let any one," he adds, "be discouraged by what may seem, in moments of despondency, the lack of time and of opportunity. Those who know how to employ opportunities will often find that they can create them : and what we achieve depends less on the amount of time we possess, than on the use we make of our time."

India presents one of the noblest fields in the world for benevolent effort. The good the educated classes might effect, with God's blessing, is incalculable.

Of all duties that which most requires our attention is most neglected. The great Teacher says, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life." "Seek ye first the kingdom of God and his righteousness." Sensible of your guilt in God's sight, accept of the free salvation offered through Jesus Christ. Seek the aid of the Holy Spirit to overcome every sinful feeling and cultivate all holy desires. Until our own hearts have been set right with God, nothing else worth doing can be rightly performed. When this has been accomplished, it will help forward all our other efforts to do good. Prosperity in the world may follow or it may not ; it generally does, but whether or not, we shall have the best of all blessings—a heart at peace with God.*

Smiles uses the words as a motto, "Let every man be *occupied*, and occupied in the highest employment of which his nature is capable, and die with the consciousness that he has done his best." Remember that "No true work since the world began was ever wasted ; no true life since the world began has ever failed."

"The best preventative against idleness," says Blackie, "is to start with the deep-seated conviction

* Farrar's "Silence and Voices of God."

of the earnestness of life. Whatever men may say of the world, it is certainly no stage for trifling ; in a scene where all are at work, idleness can lead only to wreck and ruin. ' LIFE IS SHORT, ART LONG, OPPORTUNITY FLEETING, EXPERIMENT SLIPPERY, JUDGMENT DIFFICULT.' These are the first words of the medical aphorisms of the wise Hippocrates ; they were set down as a significant sign at the porch of the benevolent science of healing more than 500 years before the Christian era ; and they remain still, the wisest text which a man can take with him as a directory into any sphere of effective social activity."

Modesty and Good Manners.

Professor Huxley says that " the English conception of Paradise," is " getting on." Men of all shades of colour have somewhat similar ideas. The desire to rise higher in the social scale is natural, and, within certain limits, praiseworthy. The Hindus profess to have among their 64 sciences one which teaches how to bring a person over to another's side by enchantment. So far as magic is concerned, this art is purely imaginary. Still, there are things which act as charms, either exciting every one against us, or prepossessing them in our favour. The irritants are conceit and rudeness ; those which captivate are modesty and good manners.

Young people every where are apt to have a good opinion of themselves. An English poet says,

" When young indeed,
In full content, we sometimes nobly rest,
Unanxious for ourselves, and only wish,
As duteous sons, our fathers were more wise."

Educated Hindus are under peculiar temptations to self-conceit. They are ready to compare themselves with their ignorant countrymen, and are proud of their supposed learning. While some allowances

mistake to suppose that age, rank, and office are to be disregarded.

The want of good manners is complained of chiefly in "Young Bengal." Sir William Grey, when Lieutenant-Governor of the Lower Provinces, was so convinced of the extent of the evil, that one of his last acts was to issue a minute on the subject. He says, "It is a common remark that the educated young men of the present day betray a want of gentleman-like bearing in their social intercourse with their superiors and elders, whether European or Native, and that the evil is a growing one, and seems coincident with the general spread of education throughout the country. It is impossible to impugn the truth of this allegation, which is borne out by almost universal experience."

Mr. Justice Phear has taken a warm interest in educated Bengalis. As Patron of the Oriental Seminary, Calcutta, he recently gave an address after the distribution of prizes. He "observed that the 'young gentlemen' turned out by the 'educational processes' now in vogue, are not, with respect to 'manners and habits, feelings, and tone of character,' altogether what it is desirable, they should be. In their general bearing they are seen to manifest a deal of 'confidence,' 'forwardness,' and the 'overbearing element,' that should carefully be provided against in the economy of the schools and colleges which undertake for their education. They should early be taught to realize that the good there may be in them will show itself, and it is not necessary to 'thrust' it upon those whose approval they may desire to obtain. They are wanting besides in that 'refinement and delicacy' which all sound training may be expected to cultivate in its subjects."*

Such complaints are not confined to Europeans.

* *Bengal Christian Herald.*

The *Indian Mirror* says: "Our young men do not know or care to know how to respect their superiors. This may appear strange, for the Natives of India are known to be fastidiously polite. English education has made them self-sufficient, and infused into their minds a kind of false independence which knows of no distinction between high or low, old or young."

The *Bengal Magazine* points out the following feature in "Young Bengal:" "While withholding common civilities from others you hanker after distinctions, and none does so more greedily and shabbily than you do. Your equality mania oozes out at your finger's ends when your dear SELF is concerned. You would, if you could, exact knee tribute from the whole civilized world for your imaginary scholarship. You push and elbow your betters for prominence, oblivious of the fact that respect is best secured by seeming to seek it least."

It is by no means asserted that the above remarks apply to educated young men as a class. Many of them exhibit the gentlemanly bearing which is so becoming; guarding on the one hand against servility, and on the other against the insolence which is mistaken for independence. Still, nothing has perhaps created a stronger prejudice against educated Hindus than the self-assertion of some. It has acted like the dead fly in the ointment, preventing their sterling qualities from being appreciated. Genuine modesty, on the other hand, enhances every excellency.

The "Great Shoe Question" is perhaps what has led to most ill feeling. The First Prince of Travancore has the following remarks on the subject: "The etiquette of the native is to uncover the feet and cover the head when in respectable company. European etiquette is exactly the reverse. What is de-

sired by all reasonable men is that each should, in his action, be bound by that code which his own society recognizes. A European who does not take off his hat when he calls upon a native would be as blameable as a native who does not take off his shoes. This simple principle seems to be ignored by our half-Europeanised countrymen. I am here led to observe that our contact with European civilisation has not resulted in unqualified success so far as our manners are concerned. Perhaps you know the story current among us of the crow that attempted to study the swan's gait, but lost its own, and did not secure that of its model. I am afraid that the comportment of not a few of our educated youths would strongly suggest comparison with this crow."

The right which "Young India" claims is, neither to take off the shoes nor uncover the head. The *Indian Reformer* says, "English education has induced the belief that it is a social degradation to put off the shoes. We are not about to discuss whether a man is socially degraded when he takes off his shoes; suffice it to say that the mightiest Princes in India, like the Sindia of Gwalior, do not look upon it as a degradation. But we don't quarrel with native gentlemen of the Presidency towns for being unwilling to put off their shoes. By all means let them keep their feet covered, but in that case it is absolutely necessary to uncover their heads, for the incivility of having both the uppermost and lowermost extremities of their bodies covered can never be tolerated."

"Young India" attributes the importance attached to politeness by Europeans to love of servility. While it is an element in some cases, it is by no means the whole explanation. Sir William Grey took up the matter when about to leave the shores of India for ever. Thoughtful men know the special importance of cultivating a feeling of respect in the

present transition state of India. "Reverence," says Smiles, "is alike indispensable to the happiness of individuals, of families, and of nations. Without it there can be no trust, no faith, no confidence, either in man or God—neither social peace nor social progress."

If young men are insolent to their superiors, they themselves will, in the end, be the greatest sufferers. Their children, copying their example, will go to still greater lengths, and treat them with a contempt which will embitter their lives. Europeans are generally in this country only for a time; their intercourse with Natives is comparatively limited. The people themselves are far more deeply interested than foreigners in young men behaving with propriety.

There is another matter in which reform is loudly demanded. "It is much to be desired," it has been remarked, "that influential and intelligent native gentlemen, who acutely feel and justly resent any assumption of superiority grounded on pride of race, when exhibited by unmannerly Europeans, would exert themselves to disseminate the same sound views among their countrymen with reference to the so-called lower castes."

Smiles says, "There are many tests by which a gentleman may be known; but there is one that never fails—how does he *exercise power* over those subordinate to him?" There are men that cringe to their superiors, who, in speaking to a servant, could not assume harsher and more contemptuous language were they speaking to a dog.

The last words uttered by the Duke of Wellington were, "Yes, if you please," addressed to a servant who asked him if he would take a cup of tea. The "Great Duke" had been accustomed to command large armies, and to be waited on by some of the noblest in the land; but see how he spoke to

one of his common servants. Bear in mind the Scripture precept, "Be courteous." "Kind words awaken kind echoes." The best means of securing polite treatment, is to give in yourself an example of good manners.

The evil consequences of pride are most disastrous in matters of religion. "No heart is less likely to open for receiving the stores of the kingdom of God than that which is well pleased with its own attainments." The great Teacher says, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Remember also the words, "God resisteth the proud, but giveth grace unto the humble." "The meek will He teach His way."

Moral Courage.

This virtue is everywhere of great importance, but it is especially so in India. Educated Hindus are intelligent, and in general well acquainted with what they *ought* to do. The misfortune is that conscience prompts to one line of conduct; while want of moral courage leads them to pursue its opposite.

Foster in his Essay on "Decision of Character," the study of which is strongly recommended, thus describes the absence of moral courage:—

"A man may think of some alteration in his plan of life; perhaps in the arrangements of his family, or in the mode of his intercourse with society,—would it be a good thing? He thinks it would be a good thing. It certainly would be a very good thing. He wishes it were done. He will attempt it *almost* immediately. The following day, he doubts whether it would be quite prudent. Many things are to be considered. May there not be in the change some evil of which he is not aware? Is this a proper time? What will people say? And thus, though he does

not formally renounce his purpose, he shrinks out of it, with an irksome wish that he could be fully satisfied of the propriety of renouncing it."

The same author shows the different course followed where this virtue is present:—

"A man endowed with decision of character would, however, say: Thus and thus is my conviction and determination. 'I dare do all that may become a man.' I trust I shall firmly confront everything that threatens me while prosecuting my purpose, and I am prepared to meet the consequences of it when it is accomplished. I should despise a being, though it were myself, whose agency could be held enslaved by the gloomy shapes of imagination, by the shrieks of owls, or by the threats or frowns of man; and I disdain to compromise the interests that rouse me to action for the privilege of an ignoble security."

The following is a common example of the lack of moral courage in India:—

"A father is about to get his daughter married; his income is Rs. 50 a month, and he has saved nothing; but it is the custom for one in his position to spend Rs. 500. He knows he hasn't got the means; he must borrow at exorbitant interest, he must put a load of debt on his shoulders, which may grind him down for long years; but what does he do? Does he say honestly—well, I haven't got the money, it is wrong and foolish to burden myself with debt; I'll only spend what I can properly afford, and mind nothing else? No, he says 'What can I do, Sir? It's our custom, and if I don't spend all this money, my neighbours will put shame on me.' So he foolishly and cowardly puts his neck under the yoke, rather than face a breath of popular opinion."

A still more frequent, and still more blameworthy, illustration of moral cowardice is afforded by educated Hindus taking part in superstitious ceremo-

nies. They know perfectly that there is only one God, the Creator of heaven and earth, and that worship is due to Him alone. Yet, from weakness, they break God's first command, and thus use their influence to perpetuate the reign of idolatry. The excuses by which they seek to palter with their conscience are vain. It is their duty to do what is right; to obey God rather than man. The *Indian Reformer*, referring to similar conduct, says:—

“We sicken at the sight. We are weary of moral worthlessness and cowardice. When will India be reformed if her foremost sons thus ignominiously allow themselves to be bound by the fetters of custom—thus tamely submit to the dictation of ignorance, of priestcraft, and of folly? These men will surely do no good to their country. We require men of braver hearts, of greater moral courage, of a holier earnestness, of a more heroic determination; of a diviner faith.”

The great question is, how is moral courage to be attained? An American writer on “True Success in Life,” says:—

“Accustom yourselves not to depend chiefly on others, but to make decisions of your own: to consider deliberately each practical question that arises, and then come to a positive determination on it, if this be possible. Every instance in which you say resolutely, No! to a seductive temptation; every time that you say firmly, Yes! to the call of self-denying duty; every time that you resist the urgency of the inclination that would deter you from an arduous course of action that your judgment and conscience deliberately approve; every time that in the midst of perplexities you can so concentrate your force of mind as to decide on the thing to be done without vacillation or delay, you will have gained somewhat in true executive power. Without the power of deciding with

due promptness, and of adhering firmly to your decisions when they have been made, it will be in vain to expect that you will act in life with any considerable success."

"Nothing will go right unless you dare to be singular. Every thing will be wrong when a man has not learnt—and the sooner you learn it the better for your lives here and yonder—the great art of saying 'No.'"

The examples of moral courage recorded in history may be studied with great advantage. The calmness with which Socrates drank the cup of poison has already been noticed. The grand words of Martin Luther are well known. When warned of the danger to his life incurred by attending the Diet, he said, "I am determined to enter the city though as many devils should oppose me as there are tiles upon all the houses at Worms." The most sublime illustration of moral courage is afforded by Jesus Christ. Fully aware of the mockery, sufferings, and cruel death that awaited Him, He "stedfastly set His face to go to Jerusalem."

But it must be confessed that the foregoing means are in themselves insufficient. A good English writer has the following remarks:—

"How many times since you were a boy have you said, 'Now I am *determined* that I will never do that again. I have flung away opportunities. I have played the fool and erred exceedingly—but I now turn over a new leaf!' Yes, and you have turned it—and if I might go on with the metaphor, the first gust of passion or temptation has blown the leaf back again, and the old page has been spread before you once more just as it used to be. The history of individual souls and the tragedy of the world's history recurring in every age, in which the noblest beginnings lead to disastrous ends,

and each new star of promise that rises on the horizon leads men unto quagmires and sets in blood, sufficiently show how futile the attempt in our own strength to overcome and expel the evils that are rooted in our nature.

"Moralists may preach 'Unless above himself he can erect himself, how mean a thing is man,' but all the preaching in the world is of no avail. The task is an impossibility. The stream cannot rise above its source, nor be purified in its flow if bitter waters come from the fountain. 'Who can bring a clean thing out of an unclean?' There is no power in human nature to cast off this clinging self. As in the awful vision of the poet, the serpent is grown into the man. The will is feeble for good, the conscience sits like a disrowned king issuing empty mandates, while all his realm is up in rebellion, and treats his proclamations as so much waste paper. How can a man remake himself? how cast off his own nature? The means at his disposal need themselves to be cleansed, for themselves are tainted. It is the old story—who will keep the keepers?—who will heal the sick physicians?

"With man this is impossible; but with God all things are possible." Complete victory over the old sinful self is to be found in Jesus Christ. "Union with Him gives us a real possession of a new principle of life, derived from Him, and like His own. That real, perfect, immortal life, which hath no kindred with evil, and flings off pollution and decay from its pure surface, will wrestle with and finally overcome the living death of obedience to the deceitful lusts. Our weakness will be made vigorous by this inbreathed power. Our gravitation to earth and sin will be overcome by the yearning of that life to its source. An all-constraining motive will be found in love to Him who has given Himself for us. We shall die

with Him to sin, when, resting by faith on Him who has died for sin, we are made conformable to His death, that we may walk in newness of life. Faith in Jesus gives us a share in the working of that mighty power by which He makes all things new. The renovation blots out the past, and changes the direction of the future."

"Wait on the Lord: be of good courage, and He shall strengthen thine heart."

XIV.—HOME DUTIES.

An English poet says,

"Sweet is the smile of home; the mutual look,
When hearts are of each other sure;
Sweet all the joys that crowd the household nook,
The haunt of all affections pure."

There is no spot on earth so dear as a well-regulated Home. Around it entwine the tenderest recollections. It recalls the sweet tones, the pleasant smile of a beloved mother; the counsels of a father; brothers and sisters, the companions of our childhood. Amid misfortune, when the world may frown upon us, home sympathy and love are our support. It has happened, not unfrequently, that men who by their talents have raised themselves to the highest offices of state, have, in their old age, forsaken the splendour of the capital, and gone to spend the last years of their life in their native village.

It is true that the above remarks apply only to a family where love reigns. There are many homes with which no pleasing thoughts are associated. This arises from the misconduct of the members, for the family relationship is one of the greatest provisions made by God for man's temporal happiness. Let each person, in his place, endeavour, with divine help, so to discharge his duties, that

Home may secure all the advantages for which it was designed.

Duty to Parents.

Our parents are our greatest earthly benefactors. Under God, they are the authors of our being, and the channel through which nearly all our blessings flow. Hence, our duty to our parents comes next to our duty to God. "Honour thy father and thy mother," is the first command, so far as our fellow-beings are concerned. Upon its observance or neglect, our temporal happiness or misery very largely depends.

Duty to parents includes the following:—

1. *Obedience*.—This should be *prompt*. It is a disgrace to a child, that it should be necessary for a father or a mother to repeat a command. He should, if possible, anticipate a parent's wish, and not wait for it to be expressed in words. A tardy obedience loses all its glory. It should also be *cheerful*. A son leaving his father's presence, sullen and muttering, obeying only through fear of punishment, is a melancholy sight. Of what value is anything he does in such a temper as this? Obedience ought to be *universal*. Children should be ready to give up their own wills, and obey commands that are difficult as well as those that are easy. There is only one limit to obedience. A child ought not to do what is positively wrong. If a wicked parent should order his child to lie or to steal, it would be the child's duty to refuse, and meekly submit to the punishment which the parent might inflict.

Obedience is generally rendered to a parent in his presence, but his commands are often set aside in his absence. Such hypocrisy is detestable. Act upon noble principles. God and conscience are always present.

Some children obey a father from fear of punishment, but disregard the commands of a mother. Obedience is equally due to both. The Bible says, "Hear the instruction of thy father, and forsake not the law of thy mother." Hindus generally love their mothers; but in some cases they despise them, saying, "You are only a woman; what do you know?" Such conduct is strongly to be condemned. A widowed mother deserves peculiar respect and obedience.

2. *Honour*.—The son who properly honours his parents will always be gentle and respectful. He will address them as a modest inferior. Should he differ in opinion, he will state his views, not flip-pantly, but in a spirit of modest inquiry. If a parent reprove him more sharply than is due, he will neither answer again nor show resentment.

This duty does not depend upon the character or disposition of parents. The command is to honour them because they are parents, not on account of any moral quality they may possess. It sometimes happens that parents, who have had little learning themselves, have made very self-denying efforts to secure a good education for their children. Young men, under such circumstances, are very apt to look down upon their parents. But moral virtues are of far higher value than literary attainments. The father, in true worth, may be greatly superior to his son. Besides, the son owes all that he possesses to the affection of his father. Under such circumstances, the latter is only the more entitled to honour.

Children should be careful about the manner in which they speak of their parents. They should not talk about their faults; they should not mention them lightly, but seek to render their parents respectable in the eyes of others.

The spirit of arrogance is one of the greatest dangers of the present day. In the estimation of

many, the time has now come for age to keep silence, and for youth to speak. They make their first demonstration of superiority by assuming to be wiser than their parents. But docility is both the ornament and security of the young.

3. *Love*.—Without this, all else is of little value. A slave may obey and honour his master, but this is not what will satisfy a father or mother. Love must be the ruling motive.

A son who loves his parents will delight to be in their company. He will seek to do whatever will please them, and avoid whatever would give them pain. The happiness of his parents is, to a large extent, in his keeping. "A wise son maketh a glad father; but a foolish son is the heaviness of his mother." It is "sharper than a serpent's sting to have a thankless son." A father may be rich and prosperous, but an ungrateful, wicked child will cast a dark shadow over all. On the other hand, affectionate, well-behaved children supply the want of riches, and sweeten the cup of affliction.

Students sometimes leave home to attend college. Though their parents may be at a distance, right-minded young men will act as if they resided under the parental roof.

One or two cautions may be specially given. There should be great care in money matters. Some selfish young men take advantage of the absence of their parents to ask for more money than is really necessary, that they may spend it on pleasure. Though parents may be defrauded in this way, by far the greatest sufferers are the young men themselves. They are acquiring habits which will be most prejudicial in after-life.

A weekly letter should be sent home. A son at a distant college is often thought about and talked about by his parents, his brothers, and sisters. It

affords them great pleasure to learn how he is getting on. Some students write only when they want anything, or their letters are short, heartless, and unfrequent. Write weekly, and let your letters be full and affectionate. Observance of this rule will be a check to many evil habits, and prove a powerful incentive to duty. It is a very bad sign when a student neglects to write to his parents. Want of time is no excuse : it arises from want of will.

A student sometimes leaves home, simple and affectionate ; but returns conceited, forward, and selfish. Let not this be the case with the reader.

Gratitude demands that children should honour their parents. With what care and anxiety parents nurse and watch by day and night over their children when they are feeble and helpless infants ! How readily they sacrifice their rest, their comfort, their pleasures for the sake of their children ; how they toil and save to provide for all their wants. Children should often think upon the self-denying love of their parents, and show their gratitude by their conduct.

Filial obedience promotes the welfare of the children themselves. An undutiful son cannot be happy. Uneasiness, misery, and remorse dwell within him ; while the affectionate child has, so far, the approval of a good conscience. Habits of self-restraint and submission to authority fit a man for greater usefulness in society ; they secure for him that respect and confidence which pave the way to success.

Parents should be honoured, because this duty is enjoined by God. It is not left optional ; there is an express command given. Every obligation, human and divine, enforces filial piety.

Brothers and Sisters.

In some cases, parents have only a single son or daughter ; but generally there are several children belonging to a family, forming brothers and sisters.

To secure the happiness of a country, not only must the sovereign be just and the subjects loyal ; the people must be well affected towards each other. A family is like a little kingdom. Its happiness does not depend exclusively on the mutual conduct of parents and children, but also on the conduct of the children to each other.

Brothers and sisters are bound together by strong ties. They are born of the same parents ; from infancy they have dwelt under the same roof ; they have shared each other's joys and sorrows. If love exists anywhere on earth, it should be found within the family circle.

"Remember," says Newcomb, "that the character you form in your family will, in all probability, follow you through life. As you are regarded by your own brothers and sisters at home, so, in a great measure, will you be regarded by others, when you leave your father's house. If you are manly, kind, and courteous at home, so you will continue to be ; and these traits of character will always make you beloved. But if you are peevish, ill-natured, harsh, uncourteous, or overbearing, at home, among your own brothers and sisters, so will you be abroad ; and instead of being beloved, you will be disliked and shunned."

Brothers and sisters should love each other, and try to promote each other's happiness. They should take pleasure in pleasing each other, instead of each being selfishly taken up in seeking his own enjoyment.

Envy should be guarded against. A selfish child is prone to suspect his parents of partiality. There are reasons, however, for treating children in some

respects differently, although all may be equally loved.

The capacities of children vary. A wise parent will have due regard to this in his arrangements. One may be fitted to excel as a student, while the others may have no taste for learning. The children who would seek to deprive a brother of the advantage of a good education, because they could not profit by it themselves, would be selfish and unjust. At the same time, a son who has thus been more highly favoured than his brothers should not give himself airs, but use his superior privileges in promoting the welfare of the family. Little differences will arise among brothers and sisters. These should be settled amicably among themselves, instead of complaints being made to the parents. There is no sight more attractive than brothers and sisters, full of kindness and love, striving how each may oblige the other. If you would have your home such a place, you must not be particular about maintaining your own rights ; but be ready always to yield rather than to contend. This will generally have the effect of producing the same disposition in brothers and sisters, and then the strife will be which can be the most generous.

Mutual respect should be shown by brothers and sisters. All coarse, degrading terms of address should be avoided ; and nothing but what is courteous either done or said.

Brothers ought to be very kind to their sisters. Girls are not so strong as boys, they are much more gentle in disposition, and so they ought to be treated very tenderly. It is unmanly to be harsh and rough to any woman, especially so, to act towards a sister in that manner.

Though female education is gradually spreading, there are still vast numbers, both of girls and

women, unable to read. A student should use all his influence to get his sisters educated, and seek to promote their improvement in every way.

If any member of a family suffer from ill-health or other misfortune, it is the duty of his brothers and sisters to show him special kindness. All should be willing to sacrifice their own pleasure to comfort him in his sorrow.

Brothers and sisters should be very careful not to become estranged from each other after the death of their parents. "In a world so cold and selfish as this," says an American writer, "fraternal love, deeply rooted in childhood and nurtured through life, is of unspeakable worth. No amount of parental estate, for which children too often contend, can compare in value with it. Better that the largest fortune be sunk in the sea, than that it should become an occasion of alienation between them."

Brothers and sisters are sometimes widely separated in after-life. Kind letters, under such circumstances, tend to keep alive the flame of affection. They remind brothers and sisters of the "sweet home" which they once enjoyed together, and they strengthen each other for the discharge of the great duties of life.

Duty to a Wife.

Strangers from England, when visiting colleges in India, are surprised to be told that many of the students are husbands, and some of them even fathers. The marriage customs of this country and the treatment of women will be noticed at some length in a separate chapter; but a few remarks may here be made on conduct towards a wife.

Love and fidelity on the part of husbands and wives are equally binding everywhere. The circumstances of India require special attention to the following points:

1. *Where necessary, wives should be taught to read.*—An educated man should, if possible, marry an educated wife. In parts of the country where this is not practicable, education should be provided for after marriage. The husband will prove the best teacher. Half an hour's instruction a day will soon secure the ability to read. Interesting books ought to be supplied, and encouragement given to their perusal.

2. *Wives should be made intelligent companions.*—The first step to this has already been mentioned; but other measures should also be adopted. The thoughts of most Hindu women do not proceed beyond food, dress, marriage, and trifling squabbles. The *Indian Reformer* says, "When one Bengali woman meets another, almost the first question put is—'sister, what did you cook to-day?' or 'what had you for breakfast?' and the rest of the conversation is of a similar character." While a husband shows that he appreciates his wife's attention to domestic duties, let him seek wisely to enlarge the circle of her knowledge and sympathies. Here is a picture of an evening in England :—

"The merry homes of England!
Around their hearths by night,
What gladsome looks of household love
Meet in the ruddy light!
There woman's voice flows forth in song,
Or childhood's tale is told;
Or lips move tunelessly along
Some glorious page of old."

Women amuse their husbands by singing. Sometimes husbands read aloud to their wives, or wives read to their husbands, thus giving rise to interesting conversation. All this may be done without neglecting other duties. The husband may be diligent in his profession; the wife may conduct household affairs in the most unexceptionable manner. Order and

industry during the day will secure some time in the evening for pleasant and instructive recreation.

3. *The moral and religious improvement of wives should be sought.*—Uneducated women in this country, while they have some excellent qualities, require to have their moral ideas raised in several respects. The great importance of truth is not felt; the sinfulness of obscene language, of quarrelling, backbiting, &c., is not realized. Far more is thought about dress than the heart. Women also need to be elevated in a religious point of view. They may be very attentive to daily worship and superstitious ceremonies; but an idol occupies the place of the great Creator of the universe.

The highest benefit a husband can confer upon a wife is to quicken her moral sense, and direct her religious feelings in the right channel. In her turn, the wife will promote her husband's spiritual improvement, and their children will also reap the fruit.

It is not desirable, however, that a student should be encumbered with domestic cares. Marriage should be postponed till the completion of his college course.

The Hindu Family System.

One great difference between Hindus and Englishmen is the marked spirit of independence possessed by the latter. Hindus are like a flock of sheep, moving in a body; Englishmen are more like lions which live alone or in couples. Different training has contributed largely to develop this disposition in each. The Hindu family system is probably a relic of the old patriarchal government. It has its advantages and disadvantages, the latter predominating.

1. *It teaches obedience.*—The head of the family rules the whole, and all are trained to submission. Partly on this account, perhaps, Hindu school-boys are more docile than children in England. But, as

will be shown hereafter, the submissive spirit fostered by the family system is often carried to excess.

2. *It is a safeguard against absolute want.*—In some countries people occasionally die of actual starvation. Under the Hindu plan, all, except in times of great famine, are protected from such a fate.

But the system has its disadvantages.

1. *A spirit of dependence is produced.*—The members of the family look up to the head for support, instead of trusting to their own exertions. Moral and religious conduct are thus often affected. Under the influence of authority, things are done of which conscience disapproves.

2. *Encouragement is given to "drones."*—Men, strong and able to work, live in perfect idleness, as they can obtain the necessaries of life without any effort. "There is scarcely a married man in the country who has not some of his own or his wife kindred dependent on his bounty. These he cannot shake off, and they will seldom drop off themselves; but will continue to draw nourishment from his labour while a single meal of rice remains in the house."

3. *It leads to numerous quarrels.*—The more persons there are together in a house, the more occasions of dispute are likely to arise. This is especially the case when they have been badly brought up, and have not sufficient employment to occupy their time. In joint families, the men dispute about property; the women have their petty jealousies; the children of the richer members domineer over those whose fathers are poor. Envy and hatred are thus fostered. When families are separate, such dissensions and feelings are not so apt to arise.

The student, however, is probably a member of a joint Hindu family. The question is, what is his duty?

1. *To fit himself for independence.*—Let him resolve that, with God's help, he will through life

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there is some good object to be gained. We should not mention to him ill-natured remarks even about himself. We should defend, if possible, an absent friend, but avoid giving him needless pain.

Friends should be ready to assist each other. Kind offices ought never to be omitted, but they are especially called for in seasons of affliction. "A friend loveth at all times, and a brother is born for adversity." "A friend in need is a friend indeed." We should be the first at the bedside of a sick friend, and it should be our pleasure to endeavour to alleviate his sorrows. The same remark applies to any other trial.

The help rendered to friends must be regulated by justice. "I lay it down," says Cicero, "as a rule without exception, that no degree of friendship can either justify or excuse the commission of a criminal action." A more common case is for a friend to expect us to exert our influence to obtain for him some appointment for which he is unfit. This is not our duty. Nor are we bound to sacrifice the interests of our own family by becoming security for an imprudent friend. Still, within proper limits, we should be prompt and willing to aid our friends in every way in our power.

Friends should kindly warn each other against whatever is wrong. "There is one duty of friendship," says Cicero, "which we must at all hazards of offence discharge, as it is never to be superseded consistently with the truth and fidelity we owe to our friend. I mean the duty of admonishing and reproofing him—an office which, whenever it is affectionately exercised, should be kindly received." Great care, however, is necessary in performing this duty. Our words should be dipped in the oil of love.

Friends should encourage each other in well-doing. This is the most important office of friendship,

and it should be shown more frequently in this way than in reproof. When a person is struggling to resist some temptation, or seeking to discharge some difficult duty, it is cheering to have the sympathy of a friend. Strength is often thus imparted which enables victory to be secured.

"There are few relations more truly noble, and holy," says the late Bishop Cotton, "than the union by which two schoolboys begin the battle of life together in a place like this, bound to one another by a strong, and manly, and thoughtful affection, and then carry it on hereafter, perhaps at college, perhaps in some common profession, or, if separated, by letters, by joyful meetings and hopeful partings, by the communication of different experiences and plans, and anxieties and interests, by praying to God for each other's welfare both of soul and body, and seeking in all things each other's improvement."

One of the most important means by which we can benefit our friends is prayer. However separated we may be on earth, it is comforting to think that we are always equally near to a throne of grace. Especially in times of trial, should friends intercede for each other.

We are far from being perfect ourselves, and we cannot expect perfection in our friends. We require to "bear one another's burdens,"—to make allowances for each other. Having once contracted a friendship, retain it, unless there are strong reasons for breaking it off. The chief of these is when our friend, in spite of our warnings and entreaties, adopts a course of conduct which renders him unworthy of our respect and esteem. In such a case, we should withdraw from him, but more in sorrow than in anger.

Earthly friends may change; one by one they

will be removed by death. But there is One whose love is warmer than a brother's and lasting as eternity. Seek to have the Lord Jesus Christ for your friend. He will satisfy the desires of your soul, and bestow upon you every blessing that will really be for your good.

Our Neighbours.

In its widest sense, the word neighbour includes all mankind except ourselves. It is thus to be understood in the second great commandment, "Thou shalt love thy neighbour as thyself." More generally, however, by neighbours are understood persons who live around us, and to such the following remarks have reference.

The question is, how shall we act towards our neighbours? The law is plain, "Thou shalt love thy neighbour as thyself." Understood aright, this will guide us at every step. We are to regard our neighbours as members, like ourselves, of God's great family, and we are to treat them as we might reasonably expect them to treat us under the same circumstances.

We should guard against whatever would annoy or injure our neighbour. No filth should be thrown where it would be disagreeable to those who live next us. Children should not be permitted to cast stones into a neighbour's compound, nor to be rude to his children. Cattle should not be allowed to trespass.

If our neighbour has injured us, instead of scolding and threatening to go to law, it is far better to consult kindly with him as to how the mischief may be prevented in future. The following anecdote will show the course which ought to be followed :—

"I once," says a man, "had a large number of hens. I generally kept them shut up; but at last I thought I would let them run in the compound, after having clipped their wings, so that they could

not fly. When I came home to dinner, one day, I learned that my next neighbour had been there, full of anger. The hens had gone into his garden, upon which he had killed several of them, and thrown them over into my compound.

"I was greatly enraged that he should have killed my beautiful hens, that I valued so much. I determined at once to be revenged; to go to law with him, or in some way to get redress. I sat down and ate my dinner as calmly as I could. By the time I had finished my meal, I became more cool, and thought perhaps it was best not to fight with my neighbour about such a trifle, and thereby make him my bitter, lasting enemy. I concluded to try another way, being sure that it would be better.

"After dinner, I called at my neighbour's house. He was in his garden. I went out, and found him in pursuit of one of my hens with a stick, trying to kill it. I accosted him. He turned on me, his face inflamed with wrath, and broke out in a great fury:—

" 'You have injured me. I will kill all your hens, if I can get at them. They have ruined my garden.'

" 'I am very sorry for it,' said I. 'I did not wish to injure you, and I now see that I have made a great mistake in letting out my hens. I ask your forgiveness, and am willing to pay you six times the damage they have done you.'

"The man was confounded. He did not know what to think of it. He looked up at the sky—then down at the ground—then at his neighbour—then at his stick—then at the poor hen he had been pursuing; and then he said—nothing.

" 'Tell me now,' said I, 'what is the damage, and I will pay you six-fold; and my hens shall trouble you no more. I will leave it entirely to you to say what I shall do. I cannot afford to lose the love

and good-will of my neighbours, and to quarrel with them for hens or for anything else.'

" ' *I am a great fool,*' said my neighbour. ' The damage is not worth talking about ; and I have the most need to compensate you, and ask your forgiveness.' "

Quarrels between neighbours often originate in tale-bearing. Perhaps, in a moment of irritation, some severe remark is made about a neighbour. The person who hears it, instead of trying to make peace, repeats it, possibly with exaggeration, to him against whom it was spoken. The latter is tempted to retaliate. What he says is similarly conveyed to the original offender, and thus a long feud may be the result. Domestic servants are very ready, in supposed zeal for their masters, to heighten and distort what they hear. All such conduct should be frowned upon.

If you have any complaint against a neighbour, go and speak mildly to *himself* on the subject. Do not talk of it to a third person. Should you hear an ill-natured remark about your neighbour, show that you dislike backbiting, but do not be a tale-bearer.

If you cannot speak well of a neighbour, speak no ill of him. Silence is wisdom when speaking is folly.

We should show any acts of kindness to our neighbours that are in our power. A courteous salutation when we meet them, has an excellent effect. Even the children should be greeted with a smile. Without prying into the affairs of our neighbours, we should watch for opportunities of assisting them or giving them pleasure. We should rejoice in their prosperity. Especially should we be ready to comfort them in affliction. " Better is a neighbour that is at hand, than a brother that is afar off." Before relatives at a distance can come to

our help, it may be too late, while a friend on the spot may aid us at once.

The most important way in which we can benefit our neighbours is to seek their moral and religious improvement. Here, example is the most effective mode of teaching. Show by your conduct what you would have them to be. It is possible, however, without obtrusive interference to speak in a friendly and gentle way to our neighbours about any evil habits they ought to guard against, or any virtues they ought to practise. Especially should we seek to turn them from the worship of dumb idols to that of the living God.

It is very possible you may not meet with the return from your neighbours which you think you deserve. We are all ready to make complaints of ingratitude, but this generally arises from our setting too high a value upon our own good deeds. Sometimes, when their kindness has met with a cold return, persons are tempted to say, "Well, I will never do so much for any one again." We are not to do good for the sake of the thanks that it begets. It is, of course, pleasant to meet with gratitude; but we must beware of making this our first object. The command is not, "Thou shalt do good to thy neighbour, because thou wilt thus bring pleasure to thyself." Jesus Christ says, "Do good to them that hate you," "that ye may be the children of your Father which is in heaven, for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

At the same time, no act of kindness is ever in vain. Longfellow says:

"Affection never was wasted:

If it enrich not the heart of another, its waters returning
Back to their springs, like the rain, shall fill them full of refreshment;

That which the fountain sends forth, returns again to the fountain."

XVI.—THE WOMEN OF INDIA.

“When we are seeking,” says Gladstone, “to ascertain the measure of that conception which any given race has formed of our nature, there is, perhaps, no single test so effective as the position which it assigns to women. For, as the law of force is the law of the brute creation, so, in proportion as he is under the yoke of that law, does man approximate to the brute; and in proportion, on the other hand, as he has escaped from its dominion, is he ascending into the higher sphere of being, and claiming relationship with deity.”

Among barbarous nations, woman is generally a mere drudge. The husband lives in idleness, while the wife toils to support the family. The other extreme is in highly civilized countries, where women are properly educated and treated with respect.

Women in India occupy a middle position. They are, in general, well fed, better clothed than the men, and as liberally supplied with jewels as the circumstances of their husbands permit. As a class, they have, in their own opinion, nothing to complain of, and they are perfectly satisfied. But this contentment arises from ignorance. There are several points connected with the treatment of women which urgently call for reform.

Female Education.

Ability to read is one great distinction between human beings and brutes. Where education is withheld, the effect is to assimilate man to the condition of the lower animals. With a few exceptions, from the days of Manu downwards, the women of India have been purposely kept in ignorance.

Two reasons are assigned for this course : 1. Women can derive no advantage from education. They may read with fluency, write a good hand, and

calculate expertly; but such qualifications will not obtain for them any employment. 2. Education will make them worse than before. It is alleged that they will not be submissive to their husbands; that they will write improper letters, or even study how to destroy those they dislike by means of charms and poison.

Such objections arise from narrow-minded ignorance and prejudice. Ability to earn money is not the sole benefit of education. Woman may profit much by it, although she may not gain even a pice. One of the greatest blessings a man can possess is to have children properly brought up. If badly trained, they will embitter his whole life; if affectionate and well-behaved, they will prove his chief earthly joy. Now it is upon mothers that the training of children mainly depends. During their early years they are almost entirely with their mothers; their fathers are generally absent the whole day, and see little of their children. "Just as the twig is bent, the tree's inclined." The direction given in childhood affects a person's character for life.

The blind cannot lead the blind. An ignorant mother cannot impart knowledge to her children fitted to awaken their minds. Many women tell lies without compunction, quarrel about trifles, and make use of filthy, abusive language. How can such give a moral training to their children? The religion of most of the women of India consists in a round of idolatrous ceremonies. How can such lead the thoughts of the young to the great Father in heaven who "dwelleth not in temples made with hands?"

Nor are the injurious influences of ignorant mothers confined to their children. Even educated husbands are held in subjection by them. A native

newspaper has the following remarks on this subject:—

“The educated native is nowhere so miserable and crest-fallen as in his home, and by none is he so much embarrassed as by his female relations. His private life may be said to be at antipodes with his public career. A Demosthenes at Debating Societies, whose words tell as peals of thunder, a Luther in his public protestations against prevailing corruptions, a thorough-going Cockney in ideas and tastes, he is but a timid crouching Hindu in his home, yielding unquestioning submission to the requisitions of a superstitious family.”...Between husband and wife, “there can be no rational conversation, no hearty exchange of thoughts and sympathies, no co-operation in really useful undertakings, and even no companionship beyond the pale of the Zenana. The only way of patching up a temporary and nominal reconciliation is for the husband to forget his scholarship, and lay down his crotchets of reform, and assume the attitude of complete orthodoxy and foolish ignorance. Surely an educated husband and an illiterate wife cannot possibly agree, and so long as the latter governs the household according to her orthodox prejudices, the nation cannot make any real advancement.”

The ignorance of women affects their husbands in various ways besides the above. Lucrative situations may be offered in other parts of the country, but the wives are afraid to go, supposing that all sorts of evil will happen. A husband may be poor, or he may wish to invest his money in a more profitable manner, but nothing will satisfy his ignorant wife unless she gets the same number of jewels as her sister, who is married to a richer man. Petty cares and grievances occupy the attention of an uneducated woman. These are not only useless, but often sow discord in families.

Every possible motive urges intelligent men to do all in their power to promote female education. It is to be expected that the strongest opposition will arise from ignorant old women. Full of superstitious prejudices, blindly guided by custom, untaught themselves, they cannot see the advantages of female education. But man—not woman—is constituted head of the family. It would be despicable for educated men to yield to such resistance.

In some cases, however, the indifference of the male members of the family is the obstacle. A woman has said, "What is the use of my learning to read or to write? I am only laughed at. My husband does not encourage me. No one seems to approve." Let there be no ground for such objections.

Day schools are best for the young. At home there are many interruptions, and from the small number taught, there is not the sympathy and intellectual life awakened by contact with others. Some of the most influential Hindus in Bombay send their own daughters to school. In parts of the country where the higher classes are not yet sufficiently enlightened to permit this, children should be taught at home.

The system of early marriages is a great drawback to female education. In some cases, however, it may be turned to good account. The husband may insist upon his wife's education. A young man in Bombay brought his child-wife to school, saying that he wished her to learn all she could.

It is not an easy task for a grown-up woman to acquire the art of reading. She has many temptations to overcome. Her husband should give her every encouragement. As already mentioned, he should be willing to teach her himself.

The advantages of female education, is one of the most common subjects for essays in India.

But *deeds* are wanted, not mere *words*. Livingstone says, "It is not by grand meetings, fine speeches, and much excitement that anything great is done. No, it is by hard work, working in quiet, working under a sense of God's presence everywhere."

The Parsi female schools in Bombay originated with the young men belonging to the Students' Literary and Scientific Society. They thought that there had been sufficient talking, and that the time had come for action. Several members of the Society, not only volunteered as teachers, but offered apartments in their own houses to serve as temporary school-rooms. The hours of instruction were fixed in the morning, so as not to interfere with the duties of the volunteer teachers during the day. After six months, regular paid teachers were appointed.

Let the student do what he can to promote female education within the family circle, and exert all his influence to extend it among the people generally.

Women in Society.

There is a very great difference between the position in society of European and Hindu ladies. The former mix freely with their friends, and often attend public meetings. The latter, in most parts of India, are kept closely secluded,—even near male relations not being permitted to see their faces.

In ancient times in India, the customs with regard to women more resembled those in Europe. The Ramayana and Mahabharata contain many allusions to women appearing in public. In the Raghuvansa, a king, Dilipa, travels with his queen, Sudakshina, in an open carriage, both of them asking questions of the people they met about road-side plants. In the Mahavira Charita princes and princesses, entire strangers to each other, are openly introduced in the same company.

It must, however, be admitted that there are other instances which tend to show the seclusion of women. Lakshman expresses his astonishment on finding a woman alone in a jungle. "What! art thou wandering fearless, whose form is that of one who should not see even the sun?" The laws of Manu had an injurious effect upon female liberty.

The conquest of India by the Muhammadans tended powerfully to degrade the position of women. The Koran permits polygamy and divorce. Marriage can be dissolved at any time at the simple will and fancy of the husband. A traveller met an Arab, not an old man, who had been married fifty times. According to Muhammadan law, a man can look upon any married woman (near relatives excepted) as within his reach by marriage, the present husband consenting. Every married woman can become the lawful wife of any man she may captivate, if she can persuade her husband to pronounce a divorce. Muhammadans are, therefore, compelled to keep their wives closely confined, or the foundations of society would be broken up.

The Musalman rulers of India took into their zenanas beautiful Hindu women, even although married. To avoid such outrages, women were kept within doors or carefully veiled. In course of time the Hindus, in the seclusion of women, acted like Muhammadans.

The following remarks are from the *Bengal Magazine*:—

"The Muhammadan rule, we may say, was the cause of female degradation in India, and while, under better auspices, men have, with marvellous rapidity, risen and improved by mental culture and education, women have not had the same opportunities of self-improvement, and therefore have not been able to keep pace with the men. In male

society no trace is now to be found of the rule which the battle of Plassey overturned. In female society you can scarcely recognise the change which that battle has produced in the destiny of Bengal and of India."

Women in this country should again be allowed the liberty they had in ancient times.

As in the case of female education, some of the strongest opponents of the change will be the women themselves. Like prisoners immured all their lives, they have no idea of the sweets of liberty. Their notions of modesty also require to be corrected. "In their estimation," it has been said, "a woman who has not seen the face of any other man than her husband, if such a thing be possible, is a prodigy of virtue." Yet some women, who are so careful about veiling their faces, do not scruple to use among themselves the most filthy language. True modesty arises from purity of heart. It may be possessed by ladies who mix freely in society, while it may be absent in those who take the greatest care to avoid being seen. But intelligent Hindu ladies will gladly avail themselves of more liberty.

The objection may be raised, that, considering the state of morals in India, the introduction of women into society would lead to great evil. The idea is entertained by many that society must be reformed before such a course can be taken with safety. It is granted that the prevailing moral tone requires to be elevated; but female influence is one of the most powerful agencies which can be employed for this purpose. This has been abundantly shown by experience. The presence of women at social gatherings puts a stop to coarse jests and all improper behaviour. When fathers and mothers bring their families together, they dare not give way to anything indecent.

It is not proposed to copy European example in all respects. English ladies often squander large sums of money on dress, the fashion of which is constantly changing. The Indian costume is much more graceful and becoming. Native balls, with dancing, are by no means recommended.

Nor are sudden great changes advocated. The first step is to have more intercourse between members of the same family. Father and mother, brothers and sisters, should mix with each other, instead of living apart as they often do at present. Taking meals together is a matter of great importance. "At no time does family life look more beautiful than when father and mother and children are seated around the family table. Nowhere is the family so made to feel its unity. There is no more pleasant and cheerful occasion in a well-ordered home. There is no better opportunity, for parents of piety and culture, to inculcate lessons of thankfulness and temperance, to train to habits of unselfishness and to graceful acts of kindness, and to give ease and refinement of manners."

Next, let relatives, male and female, visit each other. Instead of calling separately, or the men talking with men and the women going into the female apartments, let all meet together and converse. The same course should be followed at entertainments. Friends who are not relatives, may gradually be treated in a similar manner. Ladies should not, however, be introduced to persons who are immoral. The company of such should be shunned by all.

Hindu women ought to be taken to museums and other sights, which will expand their minds and give them fresh ideas.

The great objection will be, "What will people say?" To this the *Indian Reformer* replies: "They

tain classes betroth even infants. A Brahman youth in Calcutta, sixteen years of age, was once observed to be very melancholy. A person noticing his pensive looks, inquired whether he had quarrelled with his father, and advised him to return home. The youth told him that he was in trouble on account of his daughter's marriage. He had not succeeded in finding a husband for her, and he was obliged to beg to meet the marriage expenses. The class of Brahmans to which he belonged betroth their children immediately after their birth. If they do not, they lose their honour and respectability.

But in most cases the children are several years old when married. A little boy on his marriage day, not seeing his mother near, began to cry, and the bride followed his example through sympathy. A person present had a cane, which he showed as if he was going to strike them, which made them stop. But in the bridal chamber the poor boy made himself hoarse crying, "where is mamma?"

Early marriage is promoted by Hindu parents, because they wish to get so important an event over as soon as possible, and because they consider that it will save their children from much harm. While there are certain advantages connected with it, they are more than outweighed by the attendant evils. The following are some objections to early marriages:

1. *The wishes of the two persons to be married are not consulted.*—Mere children are incapable of forming a judgment. Generally also, the future husband and wife never see each other till the marriage day. To secure happiness, there must be mutual affection and similarity of thought and feeling. The Hindu marriage system is like a lottery. The two persons united for life may become attached to each other or they may not. There would be more

happy marriages if they were deferred till those most interested could choose for themselves.

2. *Early marriages generally cut short female education.*—Hindu girls are bright scholars, and often get on well. But just at the time when they could profit most from instruction, marriage intervenes, and school must be abandoned. This not only prevents them from continuing their studies, but frequently causes them to forget, in course of time, what they have learned.

3. *Early marriages hinder the progress of the husband in learning.*—An unmarried student is free to devote all his time and strength to his books. One who is married must also attend to his wife and children. Petty household matters are forced upon his notice; he is importuned for ornaments; he is often drawn into domestic quarrels. Instead of prosecuting his studies, he accepts the first obtainable situation; while, if better qualified, he might have occupied a higher position through life.

4. *Early marriages tend to produce feeble children.*—Every farmer knows, that if a bullock is worked when too young, it never becomes strong and vigorous. It is the same with women. If they bear children too early, their constitution is injured, and they become prematurely old. Many of the Hindus are the children of children. It is therefore not surprising that they are weak in body, and that so many die in infancy.

5. *Young mothers are incapable of training their children.*—It is not an easy duty to bring up a child in the right way. Much wisdom and judgment are required to prevent the child from being petted and spoiled. These cannot be expected in a mother who is herself little more than a child. It may be said that she will be assisted by her mother-in-law. But a child is always most influenced by its

own mother, and the mother-in-law, very probably, is an ignorant woman.

6. *The large proportion of widows in India is partly owing to early marriages.*—About one-third of all that are born die before they are five years of age. Others are cut off in youth. If mere girls are married, it is plain that a number of their husbands must die before they attain puberty. The unhappy girls are, according to Hindu usage, doomed to be widows for life.

7. *Early marriages tend to poverty.*—Land can produce only a certain amount of grain. The quantity may be increased by skilful cultivation, but there is a limit. Suppose that there are two ryots, each having ten bigahs of land; but one with three children, the other with six. If the produce of both farms and the allotment to the children were the same, the share of each child would be one-third in the one case and one-sixth in the other; that is, the former would have twice as much as the latter. Suppose that each of the family of three married and had three children, the total number of children would be nine. If each of the family of six married and had six children, the total number of children would be thirty-six. With the same produce the share of each of the latter would be only one-fourth of the former. Taking similarly another generation, there would be 27 children in the one case and 216 in the latter. In the fourth generation, there would be 81 to 1,296. Such would be the rate of increase, if there were no deaths.

Where there is plenty of waste land, families may multiply without suffering; but otherwise they must sink deeper and deeper into poverty. In some parts of India, there is very little unoccupied land, and the people, as a rule, will not emigrate. With large families, the share of food for each person must become smaller and smaller.

In former times, the population was kept down by war, famine, and pestilence. The Indian Rajahs frequently fought with each other, and many men were killed in battle ; millions sometimes perished through famines ; the small-pox and other diseases carried off great numbers. The British Government has put a stop to war ; during famines, large quantities of grain are now brought from other provinces, and life is preserved ; through vaccination, dispensaries, and other means, the death-rate from disease is diminishing. But all these things, good in themselves, if the population increase too rapidly, will, in the end, cause more misery. Suppose some rabbits were shut up in a field surrounded by a high wall and protected from beasts of prey : they would go on multiplying till they starved. If human beings act in the same way, the consequences must be similar. Men, instead of behaving like brutes, which never think of the future, should use the reason which God has given them.

One great remedy for the evils mentioned under this head, is to postpone marriage till the husband is able to support a family.

Two obstacles in India to suitable marriages may be briefly mentioned.

1. *Astrology*.—Among Hindus one of the first steps taken, when a marriage is contemplated, is to compare horoscopes. If the results are considered unfavourable, the proposed union is abandoned. Astrology is an exploded superstition. It arose from ignorance of the planets, supposed to be the abodes of powerful deities. The planets are mere masses of earth and stone ; horoscopes are utterly worthless. Marriages should be regulated by other considerations.

2. *Caste*.—This is a much more serious hindrance. Originally the Hindus professed to have only four

castes. Now the sub-divisions that will not intermarry with each other are without number, and thus the difficulty of forming eligible matches is greatly increased.

The rank and social position of husband and wife should not be greatly unequal; but the absurd rules of caste prevent many marriages which would be highly advantageous to both parties.

MARRIAGE EXPENSES.—An inordinate love of praise is a great weakness of the Hindus. Skilful flatterers can induce them to part with almost everything they possess. There are many Brahmans and others who live in idleness, depending for support on what they can obtain, through their cunning, from the industrious. On festive occasions, they come together from all parts, and, for their own profit, do their utmost to encourage extravagant expenditure. In this they are seconded by ignorant women, who are as fond of show as children, and, like them, think only of the present.

On the conduct of a Hindu with regard to marriage, it has been remarked :—

“This grand era in his existence must not pass into oblivion without some demonstration of splendour; and however empty his purse, the applause of the rabble must be gained, and the appetites of an endless host of friends and relations regaled with a solid feast. To a man whose life is bound up in show, the plaudits of the giddy multitude and the congratulations of his own connections present an object worthy of his ambition. The triumph of the moment outweighs every other consideration, and he spends with a profuse liberality what it will require years to replace. Under these circumstances, it is by no means matter of surprise that the expenses of a wedding should bear no proportion to the means of the contracting parties, and that when

a man expends the aggregate of his income for years on a single event, he should involve himself in debt and disgrace."

Some parents spend on marriages the money they have been accumulating for years. This is wrong. Money should be usefully employed, not squandered. If a man laid out several years' income on a large fire of sandal wood, which left nothing behind but some ashes, he would be looked upon as a fool. Extravagant expenditure at marriages is similarly to be condemned, and the applause of the mob is as worthless as ashes.

Many parents, however, are obliged to borrow at high interest for marriage expenses. Half an anna a month on the rupee, or 36 per cent a year, is a common rate of interest; the poor sometimes require to pay double that rate. Hence, a large proportion of their hard-won earnings go to support money-lenders. Jewels are generally first given as security; the ryot's cattle sometimes follow, and even his land is mortgaged, till he becomes the mere slave of the money-lender. If the money which is thus wasted were usefully employed, it would contribute greatly to the future comfort of the young couple.

The enormous sum required to marry a daughter, led the Rajputs, in many cases, to destroy their female infants. That the murderers of their own offspring should go unpunished, and fools who squandered their money should be admired, showed a very lamentable state of feeling. The British Government has made strenuous efforts to check female infanticide.

Sensible men are aware of the unhappy consequences of the present system. One lover of his country gave up a good official position that he might devote his time to the reform of this abuse. The great difficulty is, that the intelligent, who see

its evils, are as much guided by the rabble as the ignorant.

It is quite right to rejoice at marriages. Within due limits, the entertainment of relations and friends is becoming. But let the educated discountenance by every means in their power the foolish and immoral expenditure which now prevails.

WIDOWS.—The inhumanity with which widows have been treated is one of the foulest blots upon the Hindu character. A poor girl is given by her father in marriage. "She may never have set her eyes upon her husband except on the wedding day ; she is still living at her father's house ; but if the man who calls her wife die, she is his widow, and his widow for life. She is stripped of all her ornaments, her dress is changed for the widow's robe, and, in some parts of the country, her rich black hair is shaved. Then begins a life of bitterness : she is charged with her husband's death ; he has been taken from her to punish her sin in a former birth ; the younger she is, the greater sinner she must have been to be overtaken so soon ; and her accusations are proportionally malignant. Her presence is a curse ; it must never blight social festivity nor sacred ritual ; the house is cursed for her sake ; no accident or misfortune occurs, but it is her fault. She is the drudge, the butt, the sorrow, the reproach of her family." If her husband has been a Brahman, according to the Smirti, "The widow shall never exceed one meal a day, nor sleep on a bed ; if she do so, her husband falls from Swarga."

For many centuries the horrible practice of *Sati* prevailed over a great part of India. The unfortunate widow was told that if she burnt herself with the dead body of her husband, both would be happy in Indra's heaven for as many years as there are hairs upon the human body. Many, with this

false hope in view and to escape a life of wretchedness, consented to "eat fire." To prevent them, however, from afterwards changing their minds, they were drugged, and kept down upon the funeral pile by bamboos, while their dying shrieks were drowned by harsh music. In the name of religion, a son set fire to a funeral pile which consumed his living mother with the dead body of his father. In the year 1817, it was found that, on an average, two widows were burnt alive in Bengal every day. After long and careful inquiry, the British Government, in 1829, forbade *Sati*, and eventually it was checked in Native States.

It is supposed that the cruel treatment of widows and forbidding them to marry, arose from a fear lest they should poison husbands whom they disliked, and marry others. Professor Wilson says of Hindu tales, "The greater number of them turn upon the wickedness of women, the luxury, profligacy, treachery, the craft of the female sex." Such representations of Hindu women are false and libellous, disgraceful to those who make them. The women of India have some noble qualities, notwithstanding the manner in which they have been treated. They are affectionate wives and loving mothers, willing to sacrifice themselves for the good of their families.

The course prescribed by justice is always the best. When a wife dies, the husband has the right of marrying again. When the husband dies, upon what principle should the wife be compelled to remain in perpetual widowhood? By forbidding the marriage of widows, a girl is doomed to a life of misery. Nor is this the worst effect. Women without husbands are apt to become the victims of seducers, and to hide their shame, the children are not unfrequently destroyed. What father, with right

feelings, would wish such a fate to befall his daughter? or what affectionate brother would wish it to be the portion of his sister?

The British Government, which put a stop to *Sati*, endeavoured to ameliorate the condition of widows by passing a law in 1856 permitting them to marry. It is to be regretted that hitherto the effect has been trifling. Widows are still treated as before, and widowers of fifty years marry girls ten years old. If widowers and others married widows, they would obtain women fit to be wives, instead of children, and the happiness of the country would be greatly increased.

POLYGAMY.—Fortunately this is not very common among Hindus. By making the proportion of the sexes nearly equal, God has clearly shown that He designs that one husband should possess one wife. Where this law is violated, evil is the result. Polygamy introduces a large amount of envy, jealousy, and strife into the families where it prevails.

The monstrous system of Kulin Polygamy still exists, to some extent, in Bengal. A Kulin Brahman may have fifty wives in different parts of the country. A man of seventy years receives a large sum to marry a girl of ten. When the wedding ceremonies are over, he leaves his new wife in her father's house, and will not visit her again unless he receive a handsome present.

The Elevation of Women.

One of the first steps to raising the condition of women in India is to acquire more correct ideas of the place they are intended to occupy. Woman was not designed to be a mere cook or plaything. While attentive to the bodily wants of her husband, she has the far higher duty of fostering in him every virtuous feeling. Upon her mainly devolves the

training of the children, which powerfully influences their whole future age. Women, by being kept in ignorance, have been rendered unfit to discharge aright such important duties, and been reduced to a condition little higher than that of the inferior animals. Men, by denying women their rights, have degraded themselves and their children.

It is to be hoped that a better state of things is in prospect. The professed desire of many for the education of women is sheer hypocrisy, for the female members of their families are kept in gross ignorance. Still, a few are sincere, and where intelligent respectable men set the example, others will follow.

Let the student begin at home. If he is married, let him see that his wife is taught to read, and let him strive in every way to improve the condition of women.

"The time has come," says Mill, "when, if women are not raised to the intellectual level of men, men will be pulled down to the mental level of women." The same truth is thus expressed by Tennyson:—

"Woman's cause is man's ; they rise or sink
Together, dwarfed or godlike, bond or free."

The elevation of women is mainly due to Christianity. Dr. Kay draws from this an argument in favour of its Divine origin. "Let us think only," says he, "of what meets the eye on the most superficial survey of the world ; of such facts as these :—that polygamy has prevailed over almost the whole expanse of Asia ; that throughout the vast empire of China and in the greater part of India, female children are betrothed in infancy ; that in almost every pagan race, ancient or modern, females are given away in marriage without their own consent ; that in many they are bought and sold in the market ; that divorce can in most cases be had on easy terms ;

that not only the Brahman of India, but the Polynesian savage, and even the Negro slave of the West Indies, would feel themselves degraded, if they allowed their wives to eat with them ; that intellectual culture, when apart from the sanctifying influences of Christianity, has nowhere checked,—has rather precipitated,—the derangement of the relation of the sexes to each other ;—let these facts be duly weighed, and then let us turn to witness the purifying and ennobling operation of Christianity on the character of woman, raising her,—I will not say, to a position of equality with man, but to the consciousness of her own proper work as his counsellor, fellow-worker and comforter ; and who will not admit the supernatural origin of a religion which alone has provided means (at once so simple and so profoundly efficacious) for subduing ‘the corruption that is in the world through lust ?’

“This tender reverence for woman,” says another writer, “is no mere product of culture and civilisation, for it was unknown to Greece and Rome in the zenith of their refinement ;..... it is the reflection on earth of that self-devoting love which brought the Son of God down from heaven ; it is an echo of those accents which, on the hills of Galilee and in the streets of Jerusalem, ever drew to the Saviour’s side those who needed His love the most.”

When the women of India accept God’s offered mercy through Jesus Christ, when their hearts are purified by the indwelling of the Holy Spirit, then will they be raised to their true position, becoming “ministering angels” to all around them, and encouraging every good and noble aspiration.

XVII.—CASTE.

The desire to tyrannise over others, is natural to the evil heart of man. Either force or fraud may be

employed to gain the end. Slave hunters have gone to an African village, and by means of their weapons have reduced the inhabitants to bondage. The story, however, is told that, on one occasion, bright, polished fetters were provided. The unsuspecting people were invited to put them on as ornaments. They were then fastened, and the wearers came under the power of those by whom they had been beguiled. Through a similar artifice, cunning men have contrived to enslave the entire Hindu population of India; while, at the same time, they have persuaded the ignorant multitude to look upon their iron chains as jewels of gold. The deceivers are the Brahmans; the yoke is the system of caste. So successful has been the stratagem, that many would rather sacrifice their lives than violate caste regulations. The correctness of the above remarks will now be shown.

Dr. John Muir, a distinguished Sanskrit scholar, has carefully examined the Vedas, Puranas, &c., with regard to the development of caste. A volume which he has published, contains numerous extracts from them, showing that "the sacred books of the Hindus contain no uniform or consistent account of the origin of the castes; but, on the contrary, present the greatest varieties of speculation on the subject."

The common idea is, that the castes issued from the mouth, arms, thighs, and feet of Brahma. The oldest reference to this is in the hymn Purusha Sūkta of the Rig Veda. Dr. Muir says, that "it is doubtful whether, in the form in which it is there presented, this representation is anything more than an allegory.....but in Manu and the Puranas the mystical import of the Vedic text disappears, and the figurative narrative is hardened into a literal statement of fact." According to one account, Manu

was the father of all men ; whilst in another they are said to be descended from a female of the same name. The Vayu Purana declares that the separation into castes did not take place until men had become deteriorated in the Treta Age. The Mahabharata in one passage asserts, that originally there was no distinction of classes, the existing distribution having arisen out of differences of character and occupation.

The true Sanskrit name for caste, says Max Müller, is *varna*, colour. The Aryan invaders of India were white compared with the aborigines, whom they termed a "black-sprung host." Their features also differed to some extent. The Aryan gods are frequently praised for their beautiful noses, while the aborigines are called "goat-nosed and noseless." The white and black races were the two great classes in Vedic times. By degrees, the caste system was developed.

"The three occupations of the Aryans in India were fighting, cultivating the soil, and worshipping the gods. Those who fought the battles of the people would naturally acquire influence and rank, and their leaders appear in the Veda as Rajahs or kings. Those who did not share in the fighting would occupy a more humble position ; they were called Vis, Vaisyas, or householders, and would no doubt have to contribute towards the maintenance of the armies. But a third occupation, that of worshipping the gods, was evidently considered by the whole nation to be as important and as truly essential to the well-being of the country, as fighting against enemies or cultivating the soil."*

At first any one might preside at a sacrifice. Great importance was attached to the hymns which were sung. "A hymn by which the gods had been invoked at the beginning of a battle, and which had secured

* Max Müller, "Chips," Vol. II., 329.

to the king a victory over his enemies, was considered an unfailing spell, and it became the sacred war-song of a whole tribe." These hymns were handed down from father to son as the most valuable heir-loom. Writing was then unknown. A knowledge of the hymns was confined to a certain class who "impressed the people with the belief that the slightest mistake in the words or in the pronunciation of the words, would rouse the anger of the gods. Thus they became masters of all religious ceremonies, the teachers of the people, the ministers of kings. Their favour was courted, their anger dreaded, by a pious but credulous race."*

There were sanguinary struggles between the priests and Kshatriyas, before the king consented to bow before the Brahman. "Thrice seven times," says the Mahabharata, "did Parasurama clear the earth of the Kshatriya caste." When the laws of Manu were compiled (probably about 800 B. C.) the supremacy of the Brahmans had been firmly established.

Manu attributes the multiplication of the castes to marriages between them; but Max Müller says, "If we look more carefully we shall find that most of these mixed castes are in reality the professions, trades, and guilds of a half-civilized society." The Brahmans encouraged such subdivisions, for it enabled them the more easily to hold the people in subjection.

Some of the evils of the Hindu caste system may be noticed.

1. *Caste is founded on a lie.*—There are no such distinctions in the human race as it asserts. God "hath made of one blood all nations of men." Shakespeare says, "Hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections, passions?" Similar sentiments are found in the Maha-

* Max Müller.

bharata : " Desire, anger, fear, cupidity, grief, apprehension, hunger, fatigue, prevail over all ; by what, then, is caste discriminated ?"

2. *Caste puffs up certain classes with pride.*—The Brahmans claimed to be *Bhudevas*, gods upon earth, and sought to exact for themselves divine honours. A Brahman dipped his toe into water which a Sudra drank as sufficient to insure future happiness. By the laws of Manu, a once-born man who insults a Brahman is to have his tongue slit. Land given to Brahmans merits heaven. The Brahmans "allege that they have, in many instances, kicked and beaten and cursed and frightened and degraded the highest deities, and distressed and destroyed their children." It is evident that the whole system of Hinduism is a device of the Brahmans.

3. *Caste keeps many of the people of India in social degradation.*—Some are regarded as below the brutes. Dogs may freely enter the houses of the high castes ; but they would be polluted if certain human beings passed beyond the threshold. A Sudra told a respectable European not to come into his house, for otherwise he would require to spend money for its purification. The lower castes were not allowed to enter courts of justice, but had to give evidence outside. A teacher was once appointed to a school attended by low castes. As it would have polluted him to beat them, the defilement passing along the cane, he kept a heap of clods, and when any boy misbehaved he pelted him. The Brahmans in Travancore required certain castes not to approach nearer than 74 paces.

All the higher classes unite in degrading the lower orders of the people, whatever be their worth. It must, however, also be confessed that some of the fiercest caste disputes have arisen among pariahs and others near the bottom of the scale.

4. *Caste is a great obstacle to progress.*—Under this system, the Hindus remained stationary for centuries. Each man blindly followed the customs of his caste, and no improvements were attempted. Inventions in other countries were unknown, for it was forbidden, under pain of excommunication, to leave India.

5. *Caste divides man from man.*—It splits up the Hindus into thousands of sections, each caring only for its own members. So long as it exists, the Hindus can never become a nation in the proper sense of the word. All other people are despised as unclean Mlechchas. Among the Hindus themselves, caste leads to many quarrels, which occasionally end even in bloodshed. It is often the cause of gross inhumanity. "A traveller falls down sick in the streets of a village. Nobody knows what caste he is of, therefore, nobody goes near him, lest they should become polluted; he wastes to death before the eyes of a whole community, unless the jackals take courage from his helpless state to finish him a little sooner." A poor man once lay crushed, with broken limbs, under a cocoa-nut tree, which had fallen upon him. The spectators made no effort to remove the load, because the sufferer belonged to another caste.

6. *Caste concentrates all religion in outward ceremony.*—It visits with severe punishment any breach of its frivolous rules, while it disregards the greatest crimes. A man may be guilty of dakoity and murder; this does not affect his caste; but let him take a glass of water from a European, and it is immediately destroyed. A felon in a jail has been known to throw away his food because the shadow of a European fell upon it accidentally. "Other religions," it has been remarked, "may be seated in the mind and soul,—but the stronghold of Hinduism

is the stomach . . . In Hinduism alone man has the power to stand between heaven and his fellow-creatures, and to affect their fate beyond the grave. Let half a dozen Hindus seize one of their own caste, and forcibly thrust forbidden food down his throat, and that man has ceased to have any rights in this world or the next." The most important distinctions between right and wrong are obliterated by caste.

A writer in the *Indu Prakash* thus points out the tyranny and evil effects of the system :—

"The question is not about going to England, but about an unmanly submission to the vilest and most absurd prejudices of the caste system and Hinduism, which nothing can check and uproot but a spirit of noble independence, rigid moral firmness, and genuine patriotism. The prohibition to go to England is the least of our complaints against the tyranny of caste. Does a Brahman wish to marry his daughter at a mature and properly marriageable age ? Then comes the tyrant caste and says, ' You shall not keep your daughter unmarried beyond the age of 8 or 10, unless you choose to incur the penalty of excommunication.' Does a man wish to countenance, either by deed or by word, the marriage of little girls plunged into life-long misery and degrading widowhood ? Caste says, ' No, you will be excommunicated.' Does a Brahmin wish to dine with a man of another caste ? However thick friends they may be of one another, caste says, ' No, you must not do that, or you will be excommunicated.' Does a man wish to dispense with any of the unmeaning ceremonies with which Native society is hampered, caste says, ' No, or you will be excommunicated.' If a Brahman feels thirsty and has no other water but such as is brought by a Sudra near him, he cannot drink it, for caste forbids it at the pain of excommunication.

Thus the tyranny of caste extends from the most trifling to the most important affairs of Hindu life. It cripples the independent action of individuals, sows the seed of bitter discord between the different sections of society, encourages the most abominable practices, and dries up all the springs of that social, moral, and intellectual freedom which alone can secure greatness, whether to individuals or nations."

"Oh God, have mercy on our fallen-countrymen. Give them true knowledge of thy Fatherhood, and their brotherhood; that our countless millions may be bound by one social tie, and joining hand with hand, and heart with heart, move onward in the path of freedom and righteousness, knowledge and glory, and national regeneration."

It may be objected that there is a great deal of caste feeling even in England. Different classes keep aloof from each other to a large extent, as in India. But there is a very important distinction. According to Hinduism, caste depends upon birth and is indelible. A man of one caste can no more become of another caste than an ass may be changed into a horse. In England, however, the lowest may attain the highest rank. A shoemaker, by his talents, has raised himself to the peerage. No one is polluted by the touch of another. At the same time, it must be allowed that in England there is too much pride of rank and wealth. Mr. Justice Talfourd, in some of his last words, lamented "that separation between class and class which is the great curse of British society, and for which we are all, more or less, in our respective spheres, in some degree responsible."

Instead of arbitrary and absurd caste rules, let society be guided by the will of God, and what is right in itself. Injustice and cruelty can never promote the true well-being of any people. It is not proposed to obliterate distinctions of rank. On the

selves on every side." A true patriot feels an interest in *all* his countrymen. He does not seek to trample upon certain classes, and to exalt the section to which he belongs himself. His aim is the "greatest happiness of the greatest number." It is far more conducive to the welfare of a nation that wealth should be diffused, than that it should be concentrated in a few. There must be rich and poor in every country; but it is highly important that there should be a large middle class.

True patriotism is quite consistent with a desire for the prosperity of other nations. The selfish feeling of the Greeks and Romans is as opposed to political economy as it is to sound morals. A French king once asked a traveller about a certain country in the East which he had visited. The reply was, "Sire, it produces nothing, and consumes nothing." The people raised just sufficient food for their scanty subsistence. They had no produce to export, and no money to pay for articles which they could not manufacture themselves. Compare, on the other hand, England and the United States, the two richest countries in the world. The commerce between them is greater than between any other nations, and the more prosperous either country is, the more is the other benefited.

"We live," says Huxley, "in a world which is full of misery and ignorance, and the plain duty of each and all of us is to try and make the little corner he can influence somewhat less miserable and somewhat less ignorant than it was before he entered it."

The Common People.—In all ages of the world and in all countries, there has been a tendency on the part of the rich and powerful to enslave the masses. Nearly three thousand years ago Solomon wrote, "So I returned and considered all the oppressions that are done under the sun, and behold the

tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power, but they had no comforter."

This state of things existed in ancient times even among nations the greatest lovers of liberty. In Greece there were only a few freemen; all others were slaves, treated often with great severity. The feelings of the Romans were expressed by one of their greatest poets, *odi profanum vulgus*, I hate the ignorant multitude.

For untold generations, India presented similar features. Rajahs and their wives blazed with jewels; the people generally were sunk in the deepest poverty. The Brahmans sought to monopolise all learning. They compared the sayings of wisdom in the mouth of a Sudra to butter in the mouth of a dog. A Hindi proverb shows how ryots were regarded. "By two things you may distinguish a bullock from a ploughman,—by its horns and its tail."

There is now some desire to improve the condition of the masses. The question is, what means can best be employed for this purpose?

1. *Education is one of the most powerful agencies.*—The ignorant are like poor dumb cattle, which, however ill-used, bear all in silence. When men are educated, they acquire a knowledge of their rights as human beings, and will not tamely submit to oppression. A person unacquainted with accounts may easily be defrauded. The illiterate often yield to unjust exactions. A petty official once said to some ryots that, if they gave him a present, he would make such and such a representation about their lands. The ryots had attended school; so, instead of giving the bribe, they told him who asked it, that if he made a false statement, they would report him to the collector.

The British Government is seeking to provide schools for the people. Educated Hindus should encourage the effort.

2. *Foresight should be inculcated.*—It has been shown that the great tendency to get in debt is one of the curses of India. A few money-lenders fatten, while the masses are on the brink of starvation. How much happier would the people be, if, instead of so much of their earnings going in interest, they had all to themselves. Reckless expenditure at marriages and other ceremonies, is one of the chief causes of debt. The evil effects of this should be pointed out on every suitable opportunity.

Marriage is another matter in which prudence is necessary. Some districts are already densely inhabited, and the condition of the people, unless due means are employed, must become worse and worse. A man should be able to support a wife before he marries.

3. *The people should be treated with justice.*—Every honourable man will scorn to take advantage of the ignorance and helplessness of the poor. The educated should not only respect their rights themselves, but endeavour to obtain for them justice from all. Subordinates often demand illegal fees from ryots, or seek to obtain a share of the earnings of workmen. Unless they take every means to check it, masters are responsible for such misconduct on the part of their servants.

The good which may be done by proper representations to government, will be noticed hereafter.

4. *Civility should be shown to all.*—The human body contains many members; some regarded as more honourable than others; but each is important in its place. It is the same with a community. Persons engaged in the meanest occupations render essential service, and their absence would

soon be severely felt. Where poor people have to do work of a disagreeable character, instead of being treated with disdain, they should receive more consideration. It has already been mentioned, that it is a mark of a true gentleman to be polite even to the lowest. The Bible command is, "Honour all men."

5. *The diffusion of a purer faith.*—Upon this the elevation of the common people chiefly depends. They are now degraded by idolatry and superstition. Every other blessing would gradually follow in the train of true religion.

The great number of the masses gives them strong claims to sympathy. The rich can protect their own interests; the helplessness of the poor calls loudly for aid. The cruel treatment of the great bulk of the people for many centuries, is an additional reason for acting justly towards them at present.

Duty to the Poor.—Pity for the distressed is a noble feeling which ought to be carefully cherished. We should sympathise with all who are in trouble, and make efforts for their relief. The benevolent are everywhere esteemed, while those who care only for themselves are despised.

Though well-directed charity is highly commendable, indiscriminate almsgiving, so common in India, does more harm than good. If a shopkeeper fed every day a strong beggar, supporting him in idleness, would this be true charity? Much of the almsgiving in this country is similarly injurious in its effects. Lazy men are encouraged to depend upon the industrious, instead of supporting themselves. Wealth is thus diminished. Much more grain would be raised if able-bodied beggars worked in the fields.

Many idle vagabonds are entirely supported by the caste feasts and gifts so frequent in this country.

They go from place to place to be present on such occasions. No respectable persons attend, so the whole is spent on the unworthy. If there were no such customs, lazy men would be compelled to work for their living, to their own great benefit.

There are still more serious evils connected with indiscriminate almsgiving. Industry is a safeguard against temptation. When a man is busy, he has no time to think of sinful pleasures, while the idle often give away to vice. Some of the worst men in India are the professed devotees of Siva, who wander about the country as beggars. They stupefy themselves with bhang, and are so dissolute that they dare not remain long in one place. They frequently extort alms from ignorant people, who foolishly dread their curses, though these only harm their utterers.

It will readily be admitted, that if alms were given to thieves, enabling them to spend their whole time in robbery, no merit would accrue to the donor. To support men in idleness and vice, is an act much of the same character.

Many, however, give mainly from ostentation. Their object is to get a name for liberality. Jesus Christ says, "Take heed that ye do not your alms before men to be seen of them; otherwise ye have no reward of your Father which is in heaven."

Wayland has the following remarks on duty to the poor:—

"Simple poverty, or want, so long as a human being has the opportunity of labour sufficiently productive to maintain him, does not render him an object of charity. If a man will not work, neither shall he eat, is the language no less of reason than of revelation. If a man be indolent, the best discipline to which he can be subjected is, to suffer the evils of penury. Hence, all that we are

required to do in such a case is, to provide such a person with labour, and to pay him accordingly. This is the greatest kindness both to him and to society. Sometimes, however, from the dispensations of Providence, a human being is left so destitute that his labour is insufficient to maintain him. Such is frequently the case with widows and orphans. This forms a manifest occasion for charity. Our conduct should be guided by the following rules :—

“ 1. Those who are poor, but yet are able to support themselves, should be enabled to do so by means of labour, and on no other condition. If they are too indolent to do this, they should suffer the consequences.

“ 2. Those who are unable to support themselves *wholly* should be assisted *only so far* as they are thus unable. Because a man cannot do *enough* to support himself, there is no reason why he should do *nothing*.

“ 3. Those who are unable to do anything, should have everything done for them which their condition requires. Such are infants, the sick, the disabled, and the aged.”

XIX.—EUROPEANS IN INDIA.

One great distinction between an animal and a vegetable is that, as a rule, the former is free to move about, while the latter is rooted to one spot. The animal can go in search of food and water, but they must be brought to the vegetable or it will die.

Some nations show a plant-like desire to confine themselves to their own countries; others have a propensity to move about like animals. The English are especially noted for their roving disposition. Webster, a distinguished American, says of Great

Britain, that it is "a power which has dotted over the surface of the whole globe with her possessions and military posts, whose morning drum-beat, following the sun, and keeping company with the hours, circles the earth with one continuous and unbroken strain of the martial airs of England."

About four thousand years ago, the ancestors of the English and the Aryan Hindus were living together, speaking one common language. Max Müller says:—

"The terms for God, for house, for father, mother, son and daughter, for dog and cow, for heart and tears, for axe and tree, identical in all the Indo-European idioms, are like the watch-words of soldiers. We challenge the seeming stranger; and whether he answer with the lips of a Greek, a German, or an Indian, we recognise him as one of ourselves. There *was* a time when the ancestors of the Celts, the Germans, the Slavonians, the Greeks and Italians, the Persians and Hindus, were living together within the same fences, separate from the ancestors of the Semitic and Turanian races."

While the cry of some was "Westward Ho!" others went towards the rising sun, and pouring down the passes of the Hindu Kush, spread themselves over the fertile plains of the Indus and the Ganges, either enslaving the aboriginal Turanians, or driving them to the mountain fastnesses of the Himalayas or the Vindhya Range.

After separation for thousands of years, the descendants of the western and eastern emigrants have met on the plains of India. There is no doubt that the circumstances call for great wisdom and forbearance. Lord Canning, in his parting address, remarked: "England has before her one of the most difficult problems that state policy can be called to solve; the drawing together, with harmony and without

injustice to either side, two great races radically different in every thing that forms the character of man, but which, by the course of events, are being gradually brought face to face."

It has been noticed that the fair-complexioned Aryans despised the dark aborigines of India. Among the enlightened, the prejudice of colour no longer exists; allowance is also made for different habits; mankind are felt to belong to one great family, whose happiness is best promoted by the prosperity of all its members. But, it must be admitted, that such sentiments are yet confined to a few. The old antipathies still exist among the masses. Race antagonism prevails even where there is no difference of colour. The Bengalis and Hindustanis do not coalesce; the French and Germans are unfriendly; the English, the Irish, and the Scotch, speaking the same language, and subjects of the same Queen, have petty jealousies.

India, the seat of caste, is a most favourable soil for the growth of race antagonism, and it threatens to become a formidable evil. All true patriots should seek to check it to the utmost of their power.

There are obstacles on the part of Europeans which hinder good feeling between the two races. Lord Canning, at the opening of the East Indian Railway to Rajmahal, said:—

"Gentlemen, it is of no use to deny or conceal it, for it is known to all the world, we Englishmen, with all our great national characteristics, are not, as a people, conciliatory or attractive. God forbid that any of us should feel ashamed of his national character, or wish it to be other than it is. But none among us will deny that the very virtues of that character are not seldom exaggerated into faults."

It must also be admitted that there are great difficulties on the side of the Hindus. The majority

shrink from the very touch of Europeans as polluting. Formerly at least, when Hindus had to shake hands with Englishmen, they afterwards purified themselves. Even the most friendly say to Europeans, like Shylock to Bassanio: "I will buy with you, sell with you, talk with you, walk with you, and so following; but I will not eat with you, drink with you, nor pray with you." Such feelings are a great bar to union. Hindus, accustomed from infancy to caste separation, attach little importance to this state of things. Englishmen, however, are apt to regard it as grossly insulting. Queen Victoria could enter the humblest cottage in Britain, and sit down at the table, if cleanliness were observed. The Muhammadan seclusion in which Hindu women are kept is another great hindrance to intimacy. The presence of ladies is one great charm in English society. If Native gentlemen and their wives could meet European families, a kindly spirit would be greatly promoted. Babu Keshub Chunder Sen says of his countrymen: "Their social customs are in a great measure obstacles in the way of friendly intercourse with foreigners."

Some of the causes why Europeans are disliked in India may be briefly noticed.

A great complaint in native newspapers now is, that educated Hindus cannot obtain Government employment on account of Europeans. It will be found on examination that this holds good in only a comparatively small number of cases.

The entire Civil Service throughout India does not contain one thousand Europeans. In the Uncovenanted Service there are only about two thousand, many of whom may be considered as having made India their country. What are three thousand appointments among 240 millions! Every year about five thousand candidates now come forward at the

University entrance examinations. Within quarter of a century, the number of pupils in English Schools and Colleges has been trebled, and the great bulk of them seek to obtain offices under Government. Hence the present difficulty in getting situations. If all Government appointments held by Europeans were given to Natives, in a single year things would be as at present. In England, only a small proportion of educated men expect Government employment. The great majority look forward to the learned professions, commerce, manufactures, and agriculture. So should it be in India.

Another prejudice against Europeans is, that they are supposed to drain the country of its wealth. So far from this being the case, India, through their instrumentality, is much richer than before. The money which they draw in salaries is small, compared with the great impulse they have given to commerce. Where formerly there were only forests occupied by wild beasts, there are now thriving tea and coffee plantations, supporting many thousands of labourers. The railways in India cost upwards of one hundred crores. Every intelligent Hindu knows what a benefit they are to the country. The money to make them came from England. Hindus did not provide the capital, for generally they can get twelve per cent for their money, while railway shareholders receive only five per cent. Every year, silver to the value of several crores is imported into India. Though Europeans who commence new branches of industry may profit most at first, the people themselves will afterwards take them up, and be the greatest gainers. The benefit which Europeans have conferred on India by putting an end to desolating wars, is incalculable.

The invention of machines which enable work to be done much more quickly, generally causes dis-

trepreneur for a time among persons thrown out of employment. Formerly all weaving was done by hand, and as the process was slow, many men were required. Machines, driven by steam, executed the work far more rapidly, and cloth was produced at a cheaper rate than it could be woven by hand. The people generally were benefited, as clothing did not cost so much as before. The ordinary weavers, however, suffered. Though they tried for a time to compete with steam looms, they were obliged to give it up. The same result followed in India. But cotton factories, with steam power, are now rising in India, and manufactures will revive.

A great complaint is, that Hindus are ill-treated by low Europeans. There is some truth in this, but frequently there is exaggeration, and an impossible state of things is sometimes expected.

The well-known fable of the "Three Black Crows" shows the tendency everywhere to swell any report. Cases of harsh treatment are very apt to be magnified. A one-sided version of every single rumour is scattered by Native newspapers from the Himalayas to Cape Comorin. There is no country under the sun in which outrages are not of daily occurrence. Before Europeans came to India, there was vastly more oppression than at present; but the victims were kept in ignorance, and there were none to represent their wrongs. Even now the injustice from which the poor often suffer arises, as a rule, not from the comparative handful of Europeans, but from their own countrymen. Formerly Government appointments were valued chiefly as a means of extorting unjust gain. While there is an improvement, the same disposition still exists among some subordinate officers. The indignation of some is reserved for the misdeeds, real or supposed, of Europeans, while every thing else is passed over in silence.

The construction and management of railways has brought to India a large number of European mechanics. Comparatively uneducated, they are apt to treat the people roughly. Still, on the other hand, they have rendered great service. In course of time, Hindu artizans will learn to do their work, and most of them will be no longer necessary.

Europeans and Indians are united somewhat like husband and wife. Dwelling together, it is far better that they should be as friendly as possible, indulgent to each other's weaknesses, instead of making them the grounds of incessant fault-finding.

There are two opposite feelings with regard to Europeans, termed *Anglomania* and *Anglophobia*, both which extremes are to be avoided.

Anglomania is the blind imitation of Englishmen, but generally extending only to their bad habits. There are among Englishmen some who are called "fast." In conversation they use slang and oaths; they are fond of drinking, horse-racing, and gambling. Some young Hindus, with more money than wits, think they act like Europeans when they imitate such practices.

Anglophobia is the dislike to every thing that is English simply because it is English. It is the characteristic of the ignorant, bigoted supporters of caste; but the same spirit is manifested by half-educated, pseudo-patriots. Every thing Indian is right because it is Indian. That any thing is foreign, is regarded as a sufficient condemnation.

A Bengali remarked at a public meeting in Calcutta, that "*Rationality* should not be sacrificed for *nationality*." The great question should be, is a custom right or wrong in itself?

Max Müller says to Hindus, "Take all that is good in Europe, only do not try to become Europeans, but remain what you are."

All sensible men will allow that the vices of Europeans are not to be copied, while their good qualities should be imitated. It will also be agreed that national customs good in themselves should be retained. Where changes are desirable, they should proceed no farther than is necessary. The chief differences of opinion will be regarding minor points.

The question of *dress* has excited some discussion. The Indian costume is, on the whole, greatly preferable to the absurd and variable fashions of Europe. Some modifications, however, are advisable. Trowsers are more convenient and becoming than the Hindu cloth. Europeans adopted them from Asiatics. The dress of Hindu ladies is graceful, but the texture is sometimes so thin, that they are unfit to be seen in company. This objection should be obviated.

Food is a more important consideration. The greatest injury that Europeans have caused to Hindus has been the increase of drunkenness through their example. It is indispensable to the welfare of Indians that they adhere to the temperate habits of their forefathers. But tables, forks, and spoons, may be used with advantage. Instead of taking meals apart, members of families, and occasionally friends, should eat together. Hence tables are necessary. At dinner parties it does not look well to see persons use their fingers in taking food. Forks and spoons are more cleanly. It may be mentioned that forks were unknown in England till about two centuries ago. The Italians had them rather earlier. Some suppose that the Chinese chopsticks gave the idea.

Intercourse with Europeans.—Friendly feeling is greatly promoted by social meetings. People have thus an opportunity of seeing each other's good qualities, and they are drawn more closely together.

Caste, as already mentioned, is one great obstacle

to intimacy between Europeans and Hindus. There are, however, other impediments. Among all nations people have their friends whose company they seek, and whose visits are welcome. Strangers neither call at their houses, nor expect to be invited. This is apparently forgotten by some. The *Indian Mirror* says, "we should guard our countrymen against believing that a mere smattering of English gives them every right to demand free admission into English homes." Community of feeling, to some extent, is necessary to personal friendship. Europeans and Hindus, brought up in different zones, have naturally different tastes. English education is assimilating the two races, but the process must be a work of time. Indian civilians who have been in England may do much to promote union. Hindu ladies would have a still stronger influence.

In calling on Europeans, it is necessary to bear in mind the value they attach to time. Most of them have to work hard, and an unpleasant feeling is excited when there is great delay in coming to the real object of the interview. An old traveller says of the people of Ceylon, that though they may have business of the utmost importance, they begin by declaring that they have "come for nothing." It is somewhat the same in India. An English official writes that when a native gentleman calls, "very often it is not until after a long and unbusiness-like delay that he can be induced to state the purport of his visit ; and I have known cases when the visitor has had his foot on the step of his carriage as if to take leave, and only then turned back to speak of his business." In such cases, the Englishman is apt to be annoyed, for his time has been wasted, and an attempt has been made to deceive him by pretending that the visit was only one of respect. If native gentlemen would come at once

to the point, their reception would be more cordial.

Promotion of Friendly Feeling.—*Some* newspapers are a great cause of the race antagonism which is springing up. From individual cases of misconduct, English editors draw sweeping conclusions against all Hindus. The Native press retaliate, and, on similar grounds, charge Europeans with pride, cruelty, and injustice.

Good men of both races should frown upon such attacks, and countenance only the journals which discuss questions in a proper spirit.

Of late years, no duty has been more strongly pressed upon Englishmen going out to India than that of treating the people with kindness. The great difficulty is with mechanics, and with young men, who, all the world over, sometimes show disrespect even to their own fathers. It is hoped that the increased attention now directed to the subject will, by degrees, lead to improvement.

On the other hand, it must be borne in mind that a good deal depends upon the Hindus themselves.

If people expect to be treated with politeness, they must be careful about their own conduct. An Englishman who behaved like *some* educated Hindus would be regarded by his countrymen as an unmannerly fellow, unfit for good society. The remarks of the First Prince of Travancore on this point have already been quoted.

Among the students of a college, some are beloved and respected; others are disliked and despised. The different feelings do not arise from any plot. They are caused by the dispositions and conduct of the young men themselves. A little girl was once asked why every body loved her. Her reply was, "I cannot tell, unless it is because I love everybody."

If we are disliked, it is, as a rule, our own fault. Tennyson says,

"Who shuts love out shall be shut out from love."

Friendship is best secured by manifesting a friendly spirit towards those in whom the feeling is sought to be awakened. High moral conduct commands respect.

There have been faults on both sides. Each must make the confession,

"For I have sinn'd; oh, grievously and often;
Exaggerated ill, and good denied."

The poet adds,

"Be wiser, kindlier, better than thou art."

Every one in his own sphere may do something to promote friendly feelings between Europeans and Hindus. This should be aimed at in spite of all provocation. The Bible says, "Overcome evil with good." This will conduce to happiness, here and hereafter. "Blessed are the peacemakers; for they shall be called the children of God."

XX.—DUTY TO GOVERNMENT.

Many persons regard taxes as money taken from them by Government for its own uses, while nothing is done in return. This applies to such despots as extort all they can from their subjects to squander it on folly and vice, though their duties as kings are totally neglected. It is very different, however, where Government is properly administered.

Much of the time of a savage is taken up in providing for his safety. He tries to defend himself against those he is able to fight, he seeks hiding places from those who are too strong for him. The remedy for this miserable state of things is to be found in a settled Government. To guard against foreign enemies and bands of robbers, Government provides

acting as protectors, are sometimes guilty of oppression. The people, however, are thus wronged by their own countrymen—not by Europeans. But there is a gradual improvement. Dishonest practices, carried on for many centuries, cannot be eradicated at once.

3. *The British Government has sought to guard against famines.*—Droughts in India are sometimes very destructive. The whole valley of the Ganges, through them, has been filled with misery and death. Irrigation works and roads are the best securities against their ravages. The British Government has done much in both respects. The Ganges Canal, eight hundred miles in length, is the greatest irrigation work in the world. Anicuts have been constructed across the principal rivers of South India, by which large tracts are watered. Roads are necessary to distribute the grain. It has happened that food has been plentiful in one province, while in the next there has been starvation. From the want of roads, the grain could not be taken to the people dying of hunger. In 1874, there was a great famine in Tirhut, the district with the largest population in India. The Punjab, on the other hand, had an abundant harvest. Without railways, the grain of the Punjab could not have been conveyed a thousand miles. With their aid, food was poured into the famine tracts, and scarcely a single person perished.

4. *The health of the people has been promoted.*—Small-pox is one of the most loathsome and dangerous diseases. It was so common and fatal in India, that in some parts of the country there is a proverb, "A mother can never say she has a son till he has had small-pox." By means of vaccinators, employed by Government, its ravages have been greatly checked. Quinine, obtained from a tree on the Andes,

is the best remedy yet discovered for fever; but its high price placed it beyond the reach of the poor. Government obtained plants from South America, and they are now growing on different hills. By degrees the price of quinine will be greatly reduced. Medical Colleges have been established for the training of doctors; hospitals have been erected, dispensaries have been opened. It has been found on careful inquiry that nearly three times more people die every year in towns which are filthy and crowded than in those which are kept clean and have plenty of fresh air. Government is therefore seeking to promote cleanliness. Ignorant people regard this as a sort of useless oppression, but it is for their own good.

5. *Education has been extended.*—The Brahmans tried to confine knowledge to themselves; the British Government has sought, as far as practicable, to educate all classes. There are colleges for those who wish to obtain a high education; but there are schools also for the children of ryots and artizans. Even the claims of those degraded by the Hindus as outcastes have been considered.

Through examinations for the public service, an attempt has been made to give offices to the best qualified, instead of being guided by mere favour.

6. *Every improvement adopted by any civilized country in the world is sought to be introduced.*—No man is perfect, and no Government is perfect. Just as new inventions are made in the arts, so improvements are made in Government. "We have not to consider," says Kaye, "whether this or that Government has attained perfection, but whether it is making reasonable efforts to approximate to it; we have not to consider whether the mass of the people are positively happy under any particular Government, but whether they are happier than

they were fifty or twenty years ago under that Government. Progressive improvement is all that we have a right to expect."

An intelligent Hindu says, "Was the idea of adapting our institutions to the wants of progressing times ever known to the Muhammadans and to the Hindus who immediately preceded them? Every thing was adapted to the same Procrustean bed, and measured by the same measure. The Hindu laws enacted by our ancient sages and adapted to the early times, were taken to apply to all times and to all places. The progress of the times was entirely ignored." The Hindus were guided by the Institutes of Manu; the Muhammadans by the Koran, and things remained stationary.

7. *The Liberty of the Press has been conceded.*—Sir Charles Trevelyan, formerly Governor of Madras, said, "We all need to be looked after." There are temptations, not always resisted, to legislate in favour of certain classes; the conduct of Government officers requires still more attention. The liberty of the press is a great safeguard against abuses.

Under Hindu and Muhammadan rule no one dare openly find fault with the acts of Government, whatever might be their injustice. Instant punishment would at once have suppressed such remarks. Every Government measure can now be freely discussed in the newspapers, and the proceedings of every official, from the Viceroy downwards, may be called in question.

While Governments have their faults, they are often subjected to much ignorant and unjust criticism. In every alehouse in England "village statesmen," muddled with beer, may be heard at times denouncing the folly and wickedness of the British Parliament. Everywhere, sons are apt to

consider themselves wiser than their fathers. The same self-conceit leads young men, fresh from school, to suppose that they could govern a country better than its actual rulers. More than two thousand years ago, a Greek, not twenty years of age, thought he could improve the administration of the Athenian Republic. His friends tried in vain, by means of ridicule, to dissuade him from addressing the people. At last Socrates took him in hand. He asked him question after question about things necessary to be known by all who would govern a country, which the young man could not answer. The moral drawn was, "What a dangerous thing it is to meddle, either in word or in act, with what one does not know."

To rule well even a single household requires much wisdom. It is a proverb that things occasionally go wrong even in the best regulated families. To govern a single nation is no easy task. The difficulty is vastly increased when, as in India, an empire contains many nations, speaking different languages, and professing different religions. Every sensible man will make allowances for the circumstances of the case, instead of cavilling and attacking Government for every imaginary error.

It must be admitted that there is much in British rule which the ignorant cannot understand, and must even dislike. The Hindu is intensely conservative; he wishes to follow the customs of his forefathers: the watchword of the English is progress. According to native ideas, it is princely to maintain large numbers of men for mere show: to scatter money among the populace; to have frequent costly *tamashas*. On the other hand, such things are condemned by Europeans as leading to the increased oppression of the industrious poor. All the wealth of kings comes from the people. If a prince has

numerous attendants living in idleness, the ryots have to work the harder to provide them with food. So with money thrown to the rabble. The ex-Gaikwar of Baroda, squandered large sums on silver and gold cannon, but the ryots were ground down by his exactions. The policy of the British Government is to make every man work for his living, and to spend money only on useful objects. The ignorant and bigoted observers of caste must everywhere dislike the English as impure Mlechchas.

But there are complaints made by persons of more intelligence. One of them is that, when admission into the Civil Service was permitted, the rule was made that the examinations should be passed in London. The *Bengal Magazine* has the following remarks on this point:—

“At first sight it may look hard on Indian youths to be obliged to go to England to compete for the Civil Service, but really it is not so. Those who undertake the journey benefit themselves in a hundred different ways. Even if they fail to pass the required examination, they return to their own country better men and better citizens than they would otherwise have been. Indeed, it would be a fortunate thing in India if her youths took to foreign travel. She would then have men with better knowledge of the world, and better knowledge of the wants of their mother country,—men who would undertake with earnestness and zeal those projects of India’s moral and physical advancement which are now exclusively in the hands of an alien Government or foreign philanthropists.”

Other reasons are adduced for the course, and the opinion is expressed, that it would be a calamity to India to alter the rule. A change has lately been made; but its advantages are very doubtful.

Another grievance is, that Englishmen have still

so large a share of the higher Government appointments.

The object of a good Government is not to enrich a few, but to benefit the people generally. It is undeniable that England, as a nation, is more enlightened than India, and that English officers may therefore be supposed, as a rule, to be fitter than Hindus to govern the country. The English Government, by establishing schools and colleges, is taking the best means of preparing the people to take a larger and larger share in the administration. Progress may be slower in this respect than is wished by some claimants for office ; but, as it has been said, " Events do not succeed each other in the history of a Nation with the same rapidity as they crowd into the life of an individual." Speaking of the Indians, the same writer remarked in 1862: " No one, ten years since, would have ventured to predict that such rewards for education would be offered to the natives as we now see placed within reach of their legitimate ambition. Within the past year the highest seats in the Council Chamber, and on the judgment seat, have been opened to them. In all the Presidencies they see their countrymen in the Council Chambers of the State, sitting by their European fellow-subjects, with equal voice, rank, and honour."

But some are dissatisfied with any mere *share* of appointments ; they consider that the English as *foreigners* should leave the country. In the general scramble for thrones which would then ensue, they hope they would rise to power.

British rule in India may be said to commence from the battle of Plassey in 1757—rather more than a century ago. Should the Government, then, be handed over to the descendants of the Great Mogul ? They, however, were also *foreigners*. Baber gained

the battle of Paniput in 1526, so that the Moguls held India for only two or three centuries. Going still farther back, all the Aryan Hindus are *foreigners*. They came into the country and subdued the original inhabitants, just as they were in turn conquered by the Muhammadan invaders. All *Brahmans* are especially *foreigners*. Many of the Aryan Hindus, in course of time, intermarried with the natives of the country; but the Brahman regarded this as pollution, and profess to have kept their descent entirely pure. The chief outcry against the English as *foreigners* is raised by men who are, strictly speaking, *themselves foreigners*.

Suppose the English were to leave India, what would be the consequences? The Musalmans would immediately seek to recover their former supremacy. The Hindus, who have risen under British rule, would not tamely submit. Bengalis would consider it a disgrace to be under Hindustanis; the Sikhs, Sindia, and Holkar, would all fight for independence. The whole land would become a scene of bloodshed. When the Romans abandoned England, the country was so desolated by war, that a petition for their return was sent, headed, "The Groans of the Britons." If India were left to herself, a similar request would soon be made to England. But if the British retired, India would be seized by Russia, and the proverb would be realized, "Out of the smoke into the fire."

The Hon. V. Ramiengar, at a public meeting in Madras, made the following remarks:—

"We live under the mildest, the most enlightened, and the most powerful of modern Governments; we enjoy in a high degree the rights of personal security and personal liberty, and the right of private property; the dwelling of the humblest and meanest subject may be said to be now as much his

castle as that of the proud Englishman is his, in his native land; no man is any longer, by reason of his wealth or of his rank, so high as to be above the reach of the law, and none, on the other hand, is so poor and insignificant as to be beyond its protection. In less than a short century, anarchy and confusion have been replaced by order and good government, as if by the wand of a magician, and the country has started on a career of intellectual, moral, and material advancement, of which nobody can foresee the end. Whatever may be the shortcomings of Government, (and perfection is not vouchsafed to human institutions and human efforts) in the unselfish and sincere desire which animates them to promote the welfare of the millions committed to their care, in the high view they take of their obligations and responsibilities as Rulers, in the desire they show at all times to study the feelings and sentiments of the people and carry them along with them in all important measures, and in the spirit of benevolence which underlies all their actions, the British Indian Government stand without an equal."

Under present circumstances, connection with England is best for India. Even now, India, like Canada and Australia, is virtually independent. India does not pay any tribute to England, and she has her own laws.

It is true that Englishmen have still a large share in the administration of the country, but this will gradually diminish.

A few remarks may be made on Duty to the State.

1. *Government should not be defrauded.*—Many people in India think that to cheat the revenue officers is a piece of dexterity rather to be praised than condemned. An illustration will show the evil of such conduct. Suppose that a tank is dug in a village to supply water to all. If some of the

inhabitants, by trickery, escape payment, the entire expense falls upon others. In like manner, honest men are wronged, when the dishonest evade the payment of taxes. The Bible says, "Render to all their dues."

2. *Respect is due to Government.*—It is well-known that the greatest cowards and the meanest flatterers are the most insolent and abusive when they think they can thus act with impunity. Men who would have preserved a discreet silence under native *regime* now show their courage. The *Indian Mirror* has the following remarks on the tone of some of the Native newspapers: "Any one who will go through the weekly reports on the Native papers, cannot help thinking that in the current vocabulary of our contemporaries, education means the loss of respect for the Government; public spirit is synonymous with empty bluster; patriotism is hatred of Englishmen, and impartiality is gross abuse."

The English Government is strong enough to treat such attacks with contempt; but the happiness of the people themselves requires their discouragement. Patriots of the above description, though applauded by unthinking Hindus for their supposed spirit, are in reality the worst enemies of their country. They may say to the feeling which they are endeavouring to create, "Hitherto shalt thou come, but no further,"—only Europeans are to be despised—but it will laugh them to scorn. Their own sons will not be slow to act in a similar way, and look upon their fathers as old fools.

It has been remarked: "If you would show yourselves really enlightened, speak with becoming reverence, not with flippant ingratitude of the country which has enabled you for the first time to understand the ideas of national life, liberty, law, and progress."

The *Mitrodaya*, a Marathi newspaper, says : " True patriotism consists, we think, in seeking the highest good of the country ; and it is any thing but patriotic to declaim against a Government which is really seeking the best interests of the people, simply because it happens to be a foreign Government ; or to look with jealousy upon a power which has at its command means of benefiting the country which we possess not, and is disposed to use them, simply because it is not a Native power."

To "honour the King" is the dictate both of reason and revelation.

3. *Defects in the administration of the country should be pointed out in a proper spirit.*—Formerly there were many unjust laws in England, and the conduct of Government officers was often highly reprehensible. Good men made known these evils, and advocated reform. By degrees, abuses were corrected, and the Government of England is now one of the best in the world. The same course should be pursued in India. Every Englishman admits that the British Government in this country has made some mistakes. In attempting to remedy one evil, it has happened that a greater has been occasioned. Among all nations there are selfish men who seek chiefly to gain their own ends. It is, however, the *general wish* of Government to benefit the people. To promote this, the free discussion of all its measures is allowed. Whatever is defective will thus be gradually amended.

Were a person in giving advice to another to employ insulting and unjust language, the only result would be to awaken resentment against himself. It is very important that this should be borne in mind. There are scurrilous papers in England which have no weight with Government, while calm representations like those in *The Times* are carefully considered.

The highest liberty is that described by the poet:—

“He is the freeman whom the truth makes free,
And all are slaves beside. . . .
His freedom is the same in every state ;
And no condition of this changeful life,
So manifold in cares, whose every day
Brings its own evil with it, makes it less.”

How is this liberty to be obtained ? The Bible says, “If the Son shall make you free, ye shall be free indeed.” We are held in bondage by our own evil passions, and cannot break our fetters. But Divine help is offered. The Lord Jesus Christ, the Saviour of the world, invites us to come to Him. In His name let us seek forgiveness of the past, and grace for time to come.

RELIGIOUS DUTIES.

XXI.—IMPORTANCE OF RELIGION.

WHILE diligent in the pursuit of learning, the student has been urged to shun every thing that is base, to exhibit high-toned conscientiousness, purity, and temperance, accompanied by a course of active benevolence. A Roman poet, a profligate, says with great truth, “I see and approve of better things, but I follow those that are worse.” So, alas ! it is with multitudes. Men, generally speaking, know what is right, but they yield to the temptation to do wrong. What they require is a motive powerful enough to enable them to resist.

There are several considerations prompting to virtuous conduct. A desire to please parents and other relations often exercises a beneficial influence ; the ruinous consequences of immorality are another check ; the still small voice of conscience, until it is silenced by repeated neglect, protests against a life of sin. But all these motives, while valuable in

their place, are of themselves insufficient. There are some vices so common in India, that they meet with no reprobation from public opinion. There is also the hope of concealment,—“No eye shall see me.” Besides, sensual indulgence at last renders a man incapable of resistance. He will pursue his downward course in spite of every argument or entreaty.

Of all the motives which can be brought to bear upon man, religion is the highest and most enduring. Other considerations affect time; this reaches to eternity. To realize continually the presence of God our Heavenly Father, is a most powerful safeguard against sin. We can go to Him in all our trials and temptations; we can hear Him saying to us, “Son, thou art ever with me; I will never leave thee; continue thou in my love.”

Religion is all-important because earthly blessings, even if secured, terminate with the present life. This may be illustrated by a well-known anecdote.

About three hundred years ago, a young man came to a distinguished University in Europe to study law. His long cherished desire was at last gratified. He possessed considerable talents, and commenced his studies with bright hopes.

Soon afterwards, the student called on a good old man, who devoted his life to the benefit of the people among whom he lived. The young man told him that he had come to the University on account of its great fame, and that he intended to spare no pains or labour to get through his studies as quickly as possible.

The good old man listened with great patience and then said:—

“Well, and when you have got through your course of studies, what do you mean to do?”

“Then I shall take my degree,” answered the young man.

"And then?" asked his venerable friend.

"And then," continued the youth, "I shall have a number of difficult questions to manage, shall catch people's notice by my eloquence, my zeal, my learning, my acuteness, and gain a great reputation."

"And then?" repeated the good man.

"And then," replied the young student, "why there cannot be a question I shall be promoted to some high office. Besides, I shall make money and grow rich."

"And then?" continued the old man.

"And then," added the young lawyer, "then I shall be comfortably and honourably settled in wealth and dignity."

"And then?" asked his friend.

"And then," said the youth, "and then—and then—then I shall die."

Here the good old man raised his voice: "AND WHAT THEN?" Whereupon the young man made no answer, but cast down his head and went away. The last, "And then" had, like lightning, pierced his soul, and he could not get rid of it. The student, instead of devoting his life to the pursuit of the pleasures and honours of this world, sought to promote the glory of God and the good of his country.

An end will come—youth and beauty, mirth and joy, fame and honour, wealth and pomp, life and health, time and opportunity, all must pass away, and "*What then?*"

"After the joys of earth,
After its songs of mirth,
After its hours of light,
After its dreams so bright,—
What then?"

Only an empty name ;
Only a weary frame ;
Only a ceaseless smart ;
Only an aching heart.

After this empty name,
After this weary frame,
After this conscious smart,
After this aching heart,—
What then ?

Only a sad farewell
To a world loved too well ;
Only a silent bed
With the forgotten dead.

After this sad farewell
To a world loved too well ;
After this silent bed
With the forgotten dead,—
What then ?

Oh, then—the judgment throne !
Oh, then—the last hope gone !
Oh, then—the day of wrath !
Oh, then—the second death !

Many persons are absorbed with the present, and take no thought of the future endless state of existence to which they may at any moment be summoned. The folly of such conduct is thus shown by Pascal, a distinguished French writer :—

“ I know not who has sent me into the world, nor what the world is, nor what I myself am. All that I know is that I must soon die, but what I know least of all is this death which I cannot escape.

“ As I know not whence I come, so neither know I whither I go. I only know that on leaving this world, I fall for ever into nothingness, or into the hands of an angry God, without knowing whether of these two conditions is to be my lot for eternity. Behold my state, full of misery, of weakness, of

darkness ! And from all this I conclude that I am to pass all the days of my life without caring to inquire what is to befall me. Perhaps I might find some enlightenment in my doubts, but I will not take the trouble, or lift my foot to seek it. And then, treating with contempt those who shall burden themselves with this care, I shall go, without foresight and without fear, to try so great an issue, and allow myself to be led softly to death, in uncertainty of the eternity of my future condition."

Man needs a religion. In youth, in the time of prosperity, the thoughts of God, of death and a future state, may be distasteful, and the world may be considered sufficient to satisfy the desires. But a change will take place in all. The dark clouds of affliction will overcast the sky; wealth may take to itself wings and fly away; the coveted office may not be gained; health, the absence of which embitters every earthly pleasure, may be broken; loved ones may be removed by death, and, sooner or later the inexorable summons will reach ourselves.

Under trials like the above, our dearest earthly friends will prove "miserable comforters, physicians of no value." But true religion can support us under the most trying circumstances, and cast a gleam of light across the dark river of death.

Seek religion now. Ponder the solemn question asked by the great Teacher: "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

XXII.—THE SEARCH AFTER RELIGIOUS TRUTH.

Persons who have no fixed religious opinions are fond of quoting Pope's lines:—

"For modes of faith let graceless zealots fight;
He can't be wrong whose life is in the right."

A more recent form of expressing the same sentiment is, "we want *life*, not *dogmas*." It is true, that it is disgusting to see a man who holds the purest and noblest religious creed, but who is selfish and inconsistent in his conduct. That man's religion is vain. On the other hand, the life of a man who entertains false religious opinions on vital points, cannot possibly be right. He may, indeed, be benevolent and respectable as a citizen; but, take his conduct as a whole, view him with regard to God as well as man, and his life *must be wrong*. The assertion, "It is no matter what a man believes, if his life is right," is just as true as it would be to say, "It is no matter whether we take poison or food, provided we are healthy." It is not all the same whether you believe the truth or believe a lie. It exerts a considerable influence upon your conduct, and it is your duty most earnestly to search, What is truth?

All truth is valuable in its place; but right belief is of importance in proportion to the greatness of the object to which it relates. Of all truth, religious truth is therefore of the utmost consequence.

Wrong Modes of Search.—There are some persons who when they inquire into a religion, take up some isolated points, and confining their attention to them, demand an explanation or they reject the whole system. In deciding a moral question, however, it is necessary to investigate the evidence on both sides. While there may be difficulties, perhaps inexplicable, on one side, there may be still greater difficulties on the other.

It is not unusual for an inquirer into Christianity to begin with an examination of the doctrine of the Trinity. He says, "Explain this or I must reject the religion; I cannot believe what I do not understand." The creed of the man who does not believe

what he does not understand, must be exceedingly short. "Hume himself," says Goldwin Smith, "emphatically speaks of the world as a mystery." We cannot explain how a blade of grass grows beneath our feet; we cannot explain ourselves; we are infinitely less able to explain the nature of God.

Another hindrance to arriving at religious truth is a wrong idea of the evidence to be expected. It is a proposition in geometry, that the angles contained in any triangle, are together equal to two right angles. This is established by reasoning which commands the assent of every person who understands the statement of the process. But many truths are incapable of demonstration like mathematical problems. Suppose a proof should be demanded that there was such a man as Alexander the Great. "A variety of facts are adduced in evidence, which separately rest on different authorities, and some of which have more and some have less weight, when taken by themselves; but all together, they prove that such a person did exist beyond a question, though not beyond the conceivable possibility that the contrary should be true. This is probable, or moral reasoning. From the nature of the case, a given amount of moral evidence may produce very different degrees of conviction in the minds of different persons."

In the search after religious truth, several qualifications are necessary. The absence of any of them will defeat the aim.

Earnestness.—There are some men who although not quite indifferent to religion, shew no earnest spirit of inquiry, and are content to remain perpetual doubters.

Suppose you saw a farmer sitting quietly in his house with folded hands, in the midst of seed-time. You ask him why he is not busy in his fields. The

reply is, that he has not yet determined what kind of grain is best adapted to his soil. Suppose you knew a man who all his life was in doubt what profession to choose. You would surely think that these men had lost their senses. But far greater is the folly of the man who is content to remain without settled views about religion.

Earnestness is necessary to success even in common life. It is only the earnest student who gains University honours; it is only the diligent man who becomes rich. Much more is earnestness needful in religion. The royal Hebrew moralist said that wisdom will be found, "if thou seekest for her as silver, and searchest for her as for hid treasures." A greater than Solomon gave the warning, "Strive to enter in at the straight gate; for many I say unto you shall seek to enter and shall not be able." This implies a diligent use of the means of arriving at the truth.

Humility.—One of the besetting sins of the present day is intellectual pride. Such a spirit is very unfavourable to religious inquiry. "A scorner seeketh wisdom and findeth it not." "The meek will God teach his way." Jesus Christ said, "Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven." The Bible, however, does not forbid careful examination. The Apostle Paul writes, "I speak as unto wise men; judge ye what I say." But there must be a humble, teachable spirit.

Prayerfulness.—Last century a young man went to a celebrated preacher in London, saying that his mind was sorely perplexed with some things in the Bible which he could not understand. "Before I hear your difficulties," said the preacher, "let me ask you one thing: did you take them in humble prayer to God before you came to me?" With a natural shame, the young man confessed that he had

not. "Then," replied the preacher, "I must decline to hear you. Prayer is one of the first duties of natural religion; and he who lives in neglect of *that* must not expect to solve the difficulties of a religion that is revealed."

Dr. Kay, formerly of Calcutta, gave the following advice to intelligent Hindus:—

"You and all your countrymen who are worth listening to on such a subject, acknowledge that spiritual light and the knowledge of God must come from Himself, the one Supreme. The Musalmans say the same; and we Christians above all others affirm it. Then if you are really in earnest, if you are honest, you see what you must do. You must go and endeavour to pray thus: *O all-wise, all merciful God and Father, pour the bright beams of Thy light into my soul, and guide me into Thy eternal truth.*

Acting up to the Light possessed, or obeying Conscience.—This is a rule of the utmost consequence. The life we lead has a great effect upon our belief. Suppose a man wishes to follow the bent of his passions, he will unconsciously try to persuade himself that there is no future state, or at least that he will be dealt with very leniently. Belief may be similarly affected by other feelings, even when persons lead moral lives. Man is naturally proud; he has an aversion to spiritual truth; he may therefore fail to see facts which stare him in the face, or he may draw conclusions which are grossly incorrect. The great Teacher says, "This is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil." "How can ye believe who receive honour one of another, and seek not the honour which cometh from God only?"

In the following chapter on religious truth, an

effort is made to begin with first principles, which commend themselves to the judgment of all enlightened men. The conclusions to be drawn from them, and the course of conduct which they indicate, are afterwards considered.

XXIII.—THE EXISTENCE AND ATTRIBUTES OF GOD.

THE existence of God lies at the foundation of religion. This great truth has been very generally acknowledged. Cicero says, "There is no people so wild and savage as not to have believed in a God, even if they have been unacquainted with His nature." Our consciences tell us, that there must be a great Creator of all things.

Reason corroborates the testimony of conscience. The argument is briefly expressed thus: "Every house is builded by some man; but He that built all things is God." Suppose you saw, in a solitary desert, a palace, full of beautiful furniture. Although there was no one in the building, and you never heard who erected it, you would be certain that it did not spring up of itself. By the same reasoning, we infer that, much more, must this great world, so completely supplied with every thing we require, have had a Maker. All nature points to Him. An old writer says, "I asked the earth, and it said I am not He; and all that therein is, made the same acknowledgment. I asked the sea and the depths, and all that move and live therein, and they answered, We are not thy God; seek higher. I asked the winds, but the air, with its inhabitants, answered, I am not thy God. I asked the heavens, the sun, the moon, the stars, and they answered, Neither are we the God whom thou seekest. And I said to all things that surrounded me, ye have

told me concerning my God that ye are not He; speak then to me of Him. And they all cried with loud voices, He made us."

It is true that in all ages of the world there have been some who have denied the existence of a Creator. Buddhism, a religion which originated in India more than two thousand years ago, and which is still professed by great numbers, is essentially atheistic.

There are even some men, looked upon as learned, who think that every thing we see has arisen without a Creator. First mere atoms existed. By degrees, they formed themselves into plants of the lowest order, from which others of a higher type were gradually developed. Animals are supposed to have had a similar origin, all springing from each other, without the intervention of a personal God.

It is admitted that there has been order in creation. Inanimate matter was first called into being. Plants were formed before animals, and in both cases the most highly organised may have been the latest in each series. But all this does not disprove the existence of a Creator.

Paley shows that if we met with a watch for the first time, we should at once infer that it had a maker. The unconscious watch could not have been the cause of the skilful arrangement of its parts. If the watch were so constructed that it would produce other watches, this, instead of proving that it had no maker, would only show that he possessed the greater skill.

Paley's "Natural Theology" contains many wonderful illustrations of design in nature. Science, in its progress, affords additional proofs of the same character. In a fine building, each stone is made of a particular shape to suit its future position. Chemistry tells us, that the whole universe is composed

of atoms so excessively small that they cannot be seen. It further shows that each atom is, as it were, cast in a fixed mould, so that it will unite with others only in certain proportions. The very atoms, therefore, afford irresistible proof that they were fashioned by the great Architect of nature.

The wisest men have fully acknowledged the existence of a Creator. Aristotle, a profound Greek philosopher, was led from a consideration of the universe up to what he calls "the first immovable mover, which being itself immovable causes all things else to move." Bacon says in his "Essays," "I had rather believe all the fables in the Legend, and the Talmud, and the Alcoran, than that this universal frame is without a mind. It is true that a little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion; for while the mind of man looketh upon second causes *scattered*, it may sometimes rest in them and go no further; but when it beholdeth *the chain of them confederate and linked together*, it must needs fly to providence and Deity."

Pantheists assert that the universe, as a whole, is God. This, however, does not meet the necessities of the case. Newton says, "All these movements according to rule and purpose, cannot have their origin in merely mechanical forces. This most exquisite combination of sun, and planets, and comets, can have sprung from nothing short of the counsel and dominion of a Being at once intelligent and mighty." The same argument is forcibly put thus: "He that planted the ear, shall He not hear? He that formed the eye, shall He not see? He that teacheth man knowledge, shall not He know?" We cannot conceive of intelligence without personality. A conscious personal God must exist.

Some admit that it would be absurd to deny the

being of God, but declare that He is "unknowable," and therefore we need not trouble ourselves about Him. It is perfectly true that we cannot understand Him fully. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is high as heaven; what canst thou do? Deeper than hell; what canst thou know?" Still, we may learn something of Him from His works and His government of the world. A building enables us to judge of the wisdom and skill of the architect. In like manner, "The heavens declare the glory of God, and the firmament showeth His handywork." Milton says,

"Thine this universal frame

Thus wondrous fair; Thyself how wondrous then!"

It must be allowed that the evidences of God's *goodness* are not so apparent as those of His *power* and *wisdom*. Nature has two aspects. As a rule, every thing is calculated to minister to our happiness. The sun with its cheerful light, fields of waving grain, trees with pleasant fruits, flowers with their beautiful colours and sweet perfumes, all proclaim the benevolence of God. There are, however, exceptional occurrences, as earthquakes and pestilences, which sometimes cause wide-spread suffering and death. Wise men, after a full consideration of both sides, are convinced that the arguments in favour of God's goodness greatly preponderate. Most of the misery that is in the world is brought upon people by their own misconduct. It is part of God's chastisement to lead them to a better course. We are also incapable of understanding all God's government of the world. He has designs far beyond our limited knowledge.

Another attribute of God is His *holiness*. What is the character we admire most? Is it not the

man who is free from every taint of pride and revenge? who is pure, truthful, just, and benevolent? Our consciences at once confirm this judgment. Can it be supposed that the great Creator does not Himself possess the virtues which we sometimes esteem in His creatures? Our instincts tell us that He must have them all in boundless perfection. The excellencies which we see in the best men on earth are like reflections of the glorious sun from little fragments of a mirror.

Pope thus describes some gods which have been worshipped :—

“ Gods partial, changeful, passionate, unjust,
Whose attributes were Rage, Revenge, or Lust.”

Any professedly sacred books whose gods are of such a character, must be the inventions of wicked men. The excuse is sometimes made that the gods are above all law, and can act as they please. This is comparing them to human tyrants, who take delight in gratifying their sinful passions. A good king would not act in such a way—much less God.

The ignorant suppose that there are many gods, some dwelling in one place, some in another. On the other hand, the *unity* of God has been acknowledged by the most intelligent men in all ages. He is not like a man, confined to one place; He possesses illimitable knowledge and power; there is no proof of the existence of more than one God, and no other is required.

The foregoing conclusions are drawn chiefly from our own consciences and an examination of what we see around us. But God has given a clearer revelation of Himself in the Bible.

Newton says, “ It is not enough for us to regard God as a being, eternal, infinite, absolute; nay, it is not enough for us to admire Him as the wise and

beneficent builder of the universe; we must fall down before Him as our *Lord and Sovereign*."

XXIV.—DUTY TO GOD.

IN the preceding chapter, the existence and attributes of God have been briefly noticed. Our duty to Him will now be considered. This is greatly neglected. Many, who are just and kind to their fellow-men, forget God entirely, or content themselves with a few cold acknowledgments. What would be thought of a son who was affectionate to his brothers and sisters, but slighted a wise and kind father, though living in his house and receiving from him every thing he had?

Plato says, "It should never be thought that there is any branch of human virtue of greater importance than piety towards the Deity. Cicero remarks, "Piety is the foundation of all virtues." When Jesus Christ was asked, what is the great commandment? He replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."

Some of God's claims to our obedience and love will now be mentioned: others will be explained subsequently.

1. *God is our Father by Creation*.—This truth was acknowledged in very early times. The oldest form of worship among the Aryans, was, when gazing up to the blue sky and stretching forth their hands, they exclaimed, *Dyauspitar*, Heaven-Father. The Greek term *Zeupater*, and the Latin *Jupiter*, had the same original meaning. Plato speaks of God as "Father and Maker of all." The Apostle Paul, when addressing the Athenians, referred to certain Greek poets as saying, "For we are also His

offspring." Jesus Christ taught His followers to address God in prayer as, "Our Father which art in heaven." God is our Preserver as well as our Creator. "In Him we live and move and have our being." We are dependent upon Him every moment for the support of the life which He first bestowed.

2. *God is our King.*—The universe is His by creation, and He is its rightful Lord. Fresh obligations are thus laid upon us.

The following are some of the great duties we owe to God in consequence of the above relationship.

1. *Allegiance.*—Rebellion against the sovereign, is considered the greatest crime in a state, and is visited with the severest punishment. The command is, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." It is high treason against God to bow down to an idol, or to worship any other than Himself. No wish to please the dearest earthly relatives, will be accepted as an excuse.

2. *Reverence.*—Respect is shown to a father by every right-minded son. Great honour is paid to a monarch in his palace. Much more is reverence due to the King of kings and Lord of lords. Wicked men, conscious of their guilt, often *dread* God; but this is not the feeling that is inculcated. Reverence is a sense of God's greatness, mixed with love.

Reverence will be shown in the way we speak of God. Many persons insult Him to His face by using His name lightly. Such conduct is highly blameworthy. God expressly declares that He will "not hold him guiltless that taketh His name in vain."

3. *Worship.*—This includes *prayer* and *praise*. Fleming says, "In all ages and among all nations, it has been common, by some form or rite, to supplicate Divine protection and favour. Among the

golden verses of Pythagoras we find the following :—

“In all thou dost, first let thy prayers ascend,
And to the gods thy labours first commend;
From them implore success, and hope a prosperous end.”

As children go to an earthly parent in all their troubles, so may we make known our wants to our heavenly Father. We may seek protection in danger, wisdom to guide us, pardon for sin, and strength to resist temptation.

We thank a friend who shows us a kindness. God is continually showering down blessings upon us. Under such circumstances, praise is “comely.” An ancient philosopher said, “If I were a nightingale, I would by singing fulfil the vocation of a nightingale. But since I am a reasonable being, mine is to praise God. This is my calling. I will fulfil it.”

Worship may be private, social, or public. Each form has its advantages; each is a duty.

An Indian proverb shows one important effect of worship—*yatha deva, tatha bhaktah*, as is the God, such is the worshipper. If we associate with the wicked, we are apt to become like them; while intercourse with good men has a beneficial influence. This applies equally to worship.

4. *Obedience*.—A little child should be guided by the commands of a wise father. If it disregarded his instructions and followed its own wishes, the consequences would be very injurious to itself. In a kingdom, the laws must be observed; anarchy and misery would be the result were each person to act as he pleased. It is consummate folly in men to disobey God. “It is for the finite to set itself against the infinite; the feeble and imperfect to declare itself independent of the perfect; the impure and unholy to exalt itself against the holy; the creature of a day to declare itself more wise and worthy to rule than the august Being whose goings forth are from eternity.”

Our relations to God demand obedience. "His breath woke us first into existence. Whatever powers of body or of mind we possess, all are His and of Him. Nothing pertaining to us can we properly call our own. From the first moment of existence to the last, we exercise no faculty of thought or feeling or action, which He has not given us, and which He does not rightly claim as belonging to Himself. The very power to *disobey* is a power which He has Himself conferred."

The nature of God's requirements is a further argument for obedience. His commands are not arbitrary, but "holy, just, and good." He enjoins only that which is best for ourselves; He forbids only that which it is our highest wisdom to shun. Our duty and our happiness coincide.

5. *Love*.—This one word is the "fulfilling of the law." All our duties may be summed up in love to God and love to man. Without this, every thing else is of little worth. No earthly parent would be satisfied, if his child obeyed him merely like a servant for his wages, or like a slave from fear of punishment. God asks our love. His address to us is, "Son, give me thine heart."

Some of the ways in which love manifests itself will be noticed:

(1.) We wish to be near those we love. An affectionate child delights in his father's society. If obliged to leave him, he laments the separation, and desires to return. So should we feel towards God. David says, "My soul thirsteth for Thee." And we may continually realize a sense of His presence. He is indeed always with us. The Psalmist says, "Thou knowest my downsitting and mine uprising; Thou understandest my thoughts afar off. Thou compassed my path and my lying down, and art acquainted with all my ways." If we truly love

right, or our condition safe. We may be saying to ourselves, "Peace, peace; when there is no peace."

But while most men pass through life satisfied with themselves and unaware of their real character, there have been some, in all ages of the world, who have felt the corruption of their nature, and sighed after holiness. The writings of ancient Greek and Roman philosophers contain numerous testimonies to this fact. There is a remarkable confession of sin which Brahmins ought to repeat daily :

Pápo'ham pápakarmáham pápátmá pápasambhavaha :

The meaning is : I am sin ; I commit sin ; my soul is sinful ; I am conceived in sin. This is very similar to the account of man's state given in the Bible. David says, "Behold, I was shapen in iniquity ; and in sin did my mother conceive me." It is also written : "There is none righteous, no, not one" ; "The heart is deceitful above all things, and desperately wicked ; who can know it ?"

Why is it that the holiest men are the first to admit their own sinfulness ? Most people take their neighbours as their standard, and are satisfied if they think that they come up to their conduct. Some, indeed, compare themselves with persons guilty of flagrant crimes, and are proud of their supposed moral superiority. On the other hand, a man whose conscience is enlightened, judges himself by God's law.

Our whole duty is summed up in two precepts. The "first and great commandment," supreme love to God, was noticed in the previous chapter.

The second commandment is, "Thou shalt love thy neighbour as thyself." It is explained in the words, "Whatsoever ye would that men should do to you, do ye even so to them." So greatly has this precept been admired; that it has been called the *golden rule*.

Some men confine the idea of sin to theft, adultery, and other crimes punishable by the State. It is true that to *wish* to take anything belonging to another is theft in God's sight. "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." Still, Christianity does not say that all men are thieves and adulterers in the ordinary sense of these terms. Nor is it asserted that all men are wicked in every respect. But obedience to one set of laws will not save a man from the punishment of another set which he violates. If a clerk defrauds Government, he will not be pardoned because he is temperate or chaste. A soldier guilty of rebellion against the State, is not acquitted because he has been kind to the poor. A person who breaks one of God's commands because he is inclined to do so, would equally break another if similarly tempted.

It is a common mistake to confound amiability with holiness. Some dogs are savage; others are mild in their disposition. Men vary similarly. It is no more merit for a man to obey his instincts without reference to God's will, than for a sheep to be gentle.

The two great sins chargeable against every human being are *ungodliness* and *selfishness*.

The verdict pronounced upon Belshazzar, king of Babylon, was: "Thou art weighed in the balances, and art found wanting." The prophet Daniel explained the grounds of this judgment when he said, "The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." This charge applies to us all. God contrasts the gratitude of the very beasts with the regardlessness of man. "I have nourished and brought up children and they have rebelled against me. The ox knoweth his owner and the ass his master's crib;

but Israel doth not know, my people doth not consider."

Until man's heart has been renewed, he not only *forgets* God but *hates* Him. An enemy, it is true, is not hated when he is forgotten; but the feeling is instantly awakened when he is seen or remembered. Thus it is with regard to God. Prayer is a burden; the thought of God is disliked, and the mind turns with pleasure to earthly things.

Who can say that he has loved his neighbour as himself? If we fail to do this, we are selfish. To the extent to which we fail, we are selfish.

It is impossible to tell whether a garment is clean or dirty by examining it in a dark room. To judge properly, it should be taken out in the sun. Somewhat in like manner, if we would ascertain our true condition, we must view ourselves, as it were, in the dazzling splendour of God's presence. A holy man of old said to God, "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance." Another confessed, "We are all as an unclean thing; and all our righteousnesses are as filthy rags." A third said, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee, wherefore I abhor myself, and repent in dust and ashes."

The above confessions express the true state of man's heart in God's sight. And it has been well remarked, "What thou art in the sight of God, that thou truly art."

XXVI.—THE PUNISHMENT OF SIN.

Our consciences distinguish between right and wrong. We feel also that good conduct deserves approval, and that wrong-doing should be followed by punishment. A virtuous father commends good

behaviour in his children, while he censures the opposite. A just king bestows honours on faithful servants who have risked their lives on his account; but he punishes those who break his laws, and are traitors against his government. All this accords with our natural sense of justice. We should blame a parent who made no difference between his children, whatever might be their conduct, or a king who treated alike loyal adherents and avowed rebels. The consequences of such conduct, too, would be most disastrous. A family under such conditions would be a scene of disorder; a kingdom would become a prey to anarchy.

Fleming says, "Since God hath made us capable of discerning between right and wrong, and hath annexed to that discernment a susceptibility of suitable emotions, it is impossible for us to conclude that He himself should remain insensible to the distinction between good and evil. It is natural, therefore, for us to expect that, in the government of the world, God should manifest His love of virtue and hatred of vice, by rewarding the virtuous and by punishing the vicious." It cannot be supposed that the great Creator and Lord of the universe has a less sense of justice than some of His creatures. The belief is therefore almost universal that God will "discern between the righteous and the wicked, between him that serveth God, and him that serveth Him not." An eminent writer on the laws of England remarks, "It is but lost labour to say, 'Do this or avoid that,' unless we also declare 'this shall be the consequence of your non-compliance.'" Laws without penalties would be almost worthless. The ancient Greeks conceived that there was a goddess of vengeance, called Nemesis, who tracked the steps of the sinner, and with dreadful scourges, sooner or later, inflicted punishment. The idea was a shadow of

the great truth of a personal and all-seeing Governor of the world.

It is admitted that the consequences which flow from virtue and vice, even in this life, may, to some extent, be viewed as rewards and punishments. The upright and benevolent have generally the esteem of their fellowmen, and, so far, the approval of their own conscience. The spendthrift soon reduces himself to beggary; the sensualist sows the seeds of disease in his frame; the drunkard wastes his property, makes a wreck of his body, clouds his mind, and ruins his family. Still, these consequences do not go so far as our sense of justice leads us to expect. Some of the wisest and best men have endured a life of poverty and suffering, ending in an ignominious death; while villains and oppressors sometimes live in ease and luxury, dying quietly on their beds. We are led to think that things will not be so always.

There are good reasons for the present state of things. "The righteous and the wicked," says Fleming, "are here so connected and associated with one another, that the one could not be fully punished nor the other fully rewarded. To try and improve the virtues of the one, and to move the repentance and work the reformation of the other, they are allowed, for a season, to grow together, lest in rooting up the one, the other should be destroyed. But still we are at no loss to perceive which is the object of the Divine approbation."

"Had the righteous and the wicked been here punished and rewarded exactly in proportion to their respective character and conduct, we must have concluded that this was the final scene of the Divine administration. But when we learn, on the one hand, from the intimations of conscience and the arrangements of Providence, that the one

is the object of the Divine approbation and the other of the Divine condemnation, and when, on the other hand, we see that they are here exposed alike to the trials and vicissitudes of life, we conclude that the present state is a state of discipline and probation, and admirably suited for the purposes of such a state. And while this is the true and correct view of the present life, it furnishes the clearest argument for a future life—where the virtues which have been exercised here shall be perfected and rewarded—where the vices which have been patiently borne with here shall be punished—where all irregularities shall be corrected, and all inequalities removed—and where every man shall receive according to the deeds done in the body, whether they have been good or evil.”

But while it is generally agreed that the wicked will be punished in a future state, there have been wide differences of opinion with regard to the amount of suffering merited.

We are too much interested in the case to give a proper decision. If criminals in a jail were asked what punishment should be inflicted upon themselves, the sentences would be very lenient. The general tendency is to palliate sin. “‘Everybody does it,’ is a constant plea to excuse what is wrong. ‘Nobody thinks anything of it’ is the same sort of plea in a different shape. But ‘everybody does it,’ ‘nobody thinks any thing of it,’ will not make a wrong thing right.”

What is sin? God claims to be supreme over the world which He has Himself created; it is essential to the welfare of the universe that He should be supreme. Every sin is a defiance of His authority, a declaration on the part of the sinner, that he will not have God to reign over him. “All the guilt that lies in foul rebellion against the mildest and most

merciful of earthly monarchs—in disobeying the kindest, and grieving the best of fathers—in ingratitude to a generous benefactor—...; all that evil, multiplied a thousand and a thousand times, there is in sin.”

Suppose a man committed theft, the value of the article stolen has not simply to be considered. The evil is that if theft did not involve a penalty, no man’s property would be safe. It is the same with sin. A single violation of God’s law with impunity, would tend to spread rebellion through the universe.

Considering the vast interests at stake, the punishment of sin must be severe. The Bible says, “Woe unto him that striveth with his Maker ! Let the potsherd strive with the potsherds of the earth.” “It is a fearful thing to fall into the hands of the living God.” The warning of Jesus Christ is, “Fear Him which is able to destroy both soul and body in hell.”

“We know not,” says Mansel, “whether the future punishment of sin will be inflicted by way of natural consequence or of supernatural visitation; whether it will be produced from within or inflicted from without.” Conscience will gnaw like an undying worm. Milton justly makes Satan say, “myself am hell.”

Punishments will differ. Some will be beaten with “many,” some with “few stripes.” What gives intensity to the suffering, is the absence of hope. There are some who suppose that, after enduring pain in hell, the wicked will eventually be received into heaven. “Men attach, perhaps, some omnipotent power to mere suffering, and imagine that if hatred to sin and love to God are all that is needed, then a short experience of the terrific consequences of a godless past must ensure a godly future. Why do they think so? This is not the effect which mere punishment generally produces on human character.

Its tendency is not to soften, but to harden the heart,—to fill it not with love, but with enmity.” “Oh, the more we think of it, the darker does the history grow,—the faster does the descent of the evil spirit become, down that pit which, from its very nature, seems to be bottomless.”* There is every reason to fear that the sinner will go on sinning, and an eternity of sin involves an eternity of punishment.

Danger is neither averted nor postponed by being overlooked. “When the ostrich,” says Guthrie, “scouring along the sandy desert, finds that it cannot escape the huntsman, it is said to thrust its head into a bush, and remain there, quite tranquil, to receive the death-blow. Poor senseless, stupid bird, it seems to fancy that the danger which it ceases to see has ceased to exist. But men, as well as brutes, do so; and not by one degree more rational than the composure of a bird at whose folly they themselves would be the first to smile, is the peace of those who, that they may enjoy the pleasures of sin, shut their eyes to its evil, and refuse to look that, and their own danger, in the face.”

XXVII.—NEED OF A REVELATION.

In the foregoing chapters, the existence and attributes of God, with our duty to Him, as taught by our own consciences and an attentive examination of nature, have been considered. Though the conclusions may be readily admitted, the following remarks must be borne in mind: “There are many things,” says Locke, “which we have been brought up in the belief of from our cradles, and which are notions familiar and as it were natural to us under

* Dr. Norman Macleod.

the Gospel, which we take for unquestionable truths, and easily demonstrable, without considering how long we might have been in doubt or ignorant of them, had revelation been silent." The best proof of this is afforded by the state of the world without Christianity.

India and China are the two most enlightened heathen countries in Asia. Both have had men powerful in intellect, and indefatigable in their investigations. What are the results? The learned in India do not believe in the existence of one God, but that *all is God*. The "great sentence" is for a weak, sinful mortal blasphemously to say *Aham Brahma*, I am God. Along with this, the grossest polytheism prevails, the number of deities being said to be thirty-three crores. One of their own proverbs shows the state of things among the Chinese; their gods are said to be "as numerous as the sands of the Havy River."

History and the present state of the world prove, that, without a written revelation, men are uncertain about some of the most important truths of religion. A few illustrations may be given.

1. Apart from revelation, we stand in doubt of the *immortality of the soul*. We ask with anxiety, will the soul perish with the body in which it lives, or is it an undying principle whose existence is for ever and ever? Nature, it is true, gives some expectation of a future state; but the evidence, taken by itself, is dim and indecisive.

Socrates, the wisest of the Greek philosophers, when dying, said to his friends: "I am going out of the world, and you are to continue in it; but which of us has the better part is a secret to every one but God." Cicero, the great Roman orator, devoted much attention to the arguments for the immortality of the soul. He summed up the whole

in the following words: "Of these opinions—the immortality, or eternal death, of the soul—which is the true one, God alone knows; and which is most probable, a very great question."

From the light which men have borrowed from revelation even when they have professedly rejected it, there is less doubt now among them than formerly about the immortality of the soul. Still, there are serious differences of opinion. Parker looked upon a future state as certain; Newman says with regard to it, "Confidence there is none, hopeful aspiration is the highest state."

2. The *efficacy of prayer* is left undecided. An instinct, it is true, prompts us to prayer. It "mounts of itself to young lips that can scarce lisp the name of God, and to dying lips which have no longer the power to pronounce it." Still, its value has been questioned. Some suppose that God has left the world entirely to the government of fixed laws, and that prayer addressed to Him no more avails than it would if a steam-engine were invoked.

3. Without revelation we have no certainty about the *forgiveness of sin*. Conscience tells every man who carefully examines his life, that he has broken God's laws times without number. From one point of view, God may be regarded as a merciful Father, who will pardon his repentant children. But He is our King as well as our Father. It has been asked: "Is the subject to rebel and disobey every hour and the King by a perpetual act of indulgence to efface every character of truth and dignity from his government? Do this, and you depose the legislator from his throne. You reduce the sanction of his law to a name and a mockery."

When we are in good health and prosperous, we may rest satisfied with a vague trust in the mercy of God; but on a deathbed, when we feel that we are

Apart from revelation, man is left in the condition described by Tennyson :—

“What am I ?
An infant crying in the night,
An infant crying for the light,
And with no language but a cry.”

Bacon says, “Sacred theology must be drawn from the Word of God, not from the light of nature or the dictates of reason. Not only does this hold good in those great mysteries of the Deity, of the creation, of the redemption, but appertains also to the moral law interpreted. For it must be confessed, that great part of the moral law is of that perfection whereunto the light of nature cannot aspire.”

Some educated Hindus assert that no Revelation is necessary, that the light of nature is sufficient ; but their own writings abundantly show their obligations to the Bible.

Even if a system of religious truth could be collected from the works of Confucius, Manu, Plato, and others, it would want authority. Locke says, “What would this amount to, towards being a steady rule, a certain transcript of a law that we are under ? Mankind might hearken to it or reject it, as they pleased, or as it suited their interest, passions, principles, or humours : they were under no obligation ; the opinion of this or that philosopher was of no authority.”

Blessed be God, life and immortality are brought to light through the Gospel.

XXVIII.—THE CHRISTIAN SCRIPTURES.

The *need* of a revelation has been shown. It cannot be denied that God *can* make known His will to man. To question this would be to suppose God to be weaker than His own creatures, who can communicate their thoughts to one another.

Further, it may be argued that a Divine revelation is highly *probable*. All civilised nations of the present time profess to have sacred books. Though these differ widely, they bear testimony to the general expectation of mankind.

To gain knowledge of any kind involves labour. Much careful inquiry and a long course of preparation are necessary before a man can be settled in life. He has to consider for what employment he is best fitted, and how he may obtain the requisite training. It is reasonable to suppose, that our welfare, not for a few short years but for eternity, will demand still more earnest investigation.

There are four great religions of the world claiming to have written revelations,—Hinduism, Buddhism, Muhammadanism, and Christianity. Some knowledge of these different systems is desirable.

Most Hindus are acquainted, more or less, with the creed of their country. No educated man can believe in its seas of sugar-cane juice, ghee, and curds. Though Buddhism rejects caste, in many other respects it is liable to the same objections as Hinduism. Muhammadanism has taken some great truths from the Bible; but its sensuality betrays its earthly origin.

These three religions exist only among semi-civilised races. They are abandoned with growing knowledge. The Bible is the sole revelation accepted by the enlightened nations of the earth.

The Christian Scriptures are composed of sixty-six different books, written by forty authors, at different periods of time, over a space of more than fifteen centuries. It is impossible, within the narrow limits available to treat of the many and varied arguments by which their truth is established. The following list, abridged from Mansel, includes only some of them:—

"The genuineness and authenticity of the documents; the judgment and good faith of the writers; the testimony to the actual occurrences of prophecies and miracles; the character of the Teacher Himself; those rites and ceremonies of the elder Law, so significant as typical of Christ, so strange and meaningless without Him; the predictions of the promised Messiah; the history of the rise and progress of Christianity, and its comparison with that of other religions; the ability or inability of human means to bring about the results which it actually accomplished; its antagonism to the current ideas of the age and country of its origin; its effects as a system on the moral and social condition of subsequent generations of mankind; its fitness to satisfy the wants and console the sufferings of human nature; the character of those by whom it was first promulgated and received; the sufferings which attested the sincerity of their convictions; the mutual contradictions of conflicting theories of unbelief, and the inadequacy of all of them to explain the facts for which they are bound to account."

On each of the above points, and on many of a similar character, elaborate treatises have been written. The student has already been referred to Dr. Mitchell's "Letters" as containing an excellent summary of the evidences, written expressly for Hindu youth. Paley's "Evidences," Sumner's "Evidences," and Butler's "Analogy" are also recommended. * The "Philosophy of the Plan of Salvation" explains the reasons for the gradual unfolding of Divine truth, and for the course adopted to train the Jews.

* "Modern Scepticism," "Faith and Free Thought," and "The Superhuman Origin of the Bible," by Rogers, are recent valuable works.

The force of moral evidence depends largely upon the state of the person by whom it is weighed. No man who is living in known sin can justly expect to arrive at religious truth. The necessity of earnestness, humility, and prayer, have been noticed in a previous chapter.

The most convincing evidence in favour of Christianity is its felt adaptation to our case. Let the reader *try and see*, and he will find it suited to his every want. This will be taken up again when the doctrines of Christianity have been further explained.

While there are convincing proofs of the inspiration of the Bible, it must not be supposed that the truth of Christianity turns upon this point. If the account given in the Gospels of Christ and His teaching be true, all that is essential in Christianity is established.

Raffaële is acknowledged to be the greatest painter whose works are still in existence. His pictures, however, are not appreciated by the ignorant, who prefer to them mere daubs. In like manner, there are some persons who see little beauty in the Bible. The fault is in the readers—not in the book. The following are a few testimonies to the Christian Scriptures from some of the greatest writers and philosophers that have ever lived.

The first notice the Bible apart from the question of its inspiration.

Sir William Jones says,—“I have regularly and attentively read the Holy Scriptures, and am of opinion this volume, independently of its Divine origin, contains more sublimity and beauty, more pure morality, more important history, and finer strains of poetry and eloquence than can be collected from all other books, in whatever language they have been composed.”

Professor Huxley made the following remarks,

when teaching the Bible in schools was considered by the London School Board:—"Consider the great historical fact that, for three centuries this book has been woven into the life of all that is best and noblest in English History; that it has become the national epic of Britain, and is familiar to noble and simple from John O'Groat's House to Land's End, as Dante and Tasso were once to the Italians; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and finally that it forbids the veriest hind who ever left his native village to be ignorant of the existence of other countries and other civilizations, and of a great past stretching back to the farthest limits of the oldest nations of the world. By the study of what other book could children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the intervals between two eternities; and earns the blessings and curses of all time, according to its effect to do good and hate evil, even as they also are earning their payment for their work?"

It will be seen that the study of the Bible is advocated even for its pure English and exquisite literary beauties. There are so many allusions to the Bible scattered throughout English literature, that no one can thoroughly comprehend it without a good acquaintance with the Scriptures.

But the Bible has far higher claims. Bacon says, "Thy creatures have been my books, but Thy Scriptures much more: I have sought Thee in the courts, fields, and groves, but I have found Thee in Thy temples." "There never was found in any age of the world, either philosophy, or sect, or religion, or law, or discipline, which did so highly exalt the public good as the Christian faith."

"There are no songs," says Milton, "comparable

to the songs of Zion; no orations equal to those of the prophets; and no politics like those which the Scriptures teach."

Sir Isaac Newton says, "We account the Holy Scriptures to be the most sublime philosophy."

Locke was asked which was the shortest and surest way for a person to attain a true knowledge of the Christian religion. His reply was, "Let him study the Holy Scriptures, especially the New Testament; therein are contained the words of eternal life. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter."

Selden, called "the glory of England," says "There is no book upon which we can rest in a dying moment but the Bible."

Gladstone, the greatest English statesman of the present day, says, "for the last fifteen hundred years Christianity has always marched in the van of all human improvement and civilization, and it has harnessed to its car all that is great and glorious in the human race."

The Bible has been the object of unceasing attack. "Assailants have appeared and vanished; each proclaiming, just as he himself went to the bottom, that he had given the Bible its death-blow! Somehow, however, that singular book continues to flourish, to propagate itself, to speak all languages, to intermingle more and more with the literature of all civilised nations."

Gladstone says:—"Christianity continues to be that which it has been heretofore, the great medicine for the diseases of human nature, the great consolation for its sorrows; the great stay to its weakness, the main and only sufficient guide in the wilderness of the world. Somehow or other, even those who may upon intellectual grounds be questioning many

of its details, yet scarcely venture to impeach its moral authority and power. Never, probably, was there a time when the Christian pulse, if I may so speak, of those who believe in Christianity, never at least in recent times has there been a period in which that pulse beat more warmly and more freely : and if this time is a time of crisis, it is not the first time of crisis that Christianity has known."

Disraeli, the great political rival of Gladstone, expresses the following opinion with regard to the present attacks upon the Bible :—

"There is no reason to believe that the Teutonic rebellion of this century against the Divine truths intrusted to the Semites will ultimately meet with more success than the Celtic insurrection of the preceding age. Both have been sustained by the highest intellectual gifts that human nature has ever displayed ; but when the tumult subsides the Divine truths are found to be not less prevalent than before, and simply because they are divine. Man brings to the study of the oracles more learning and more criticism than of yore ; and it is well that it should be so. The documents will yet bear a greater amount both of erudition and examination than they have received, but the word of God is eternal, and will survive the spheres."

When near the end of life, Dr. Johnson gave the following advice to a young man : "Attend to the voice of one who has possessed a certain degree of fame in the world, and who will shortly appear before his Maker : read the Bible every day of your life."

The counsel of Dr. Johnson is earnestly urged upon every Indian student. Let the Bible be read with a teachable spirit ; let the prayer always be first offered, "Open Thou mine eyes, that I may behold wondrous things out of Thy law," and the results will be most beneficial.

XXIX.—JESUS CHRIST.

THE grand, central truth of Christianity is contained in the words: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The importance of Christianity to the world depends upon Jesus Christ.

The idea of a Divine incarnation is familiar to the Hindus. Krishna says in the Bhagavad Gita, "Whosoever religion fades and irreligion prevails, then I produce myself." The expectation is general in India, that the tenth or Kalki Avatāra has yet to come, when Vishnu, on a white horse, will destroy iniquity, and establish righteousness. The great truth, thus perverted, finds its accomplishment in Jesus Christ, the *Nishkalanka*, or spotless, Avatāra.

A king of Sicily once said to a learned man, "Tell me, what is God?" The philosopher desired *one* day to think about it before he answered the king. The next day he desired *two* days more to think about it; and every time he was asked, he wished the time doubled. The king was surprised, and inquired the reason. "Because," said the philosopher, "the more I think about God, the less I hope to understand him." Our own existence is beyond our comprehension. It is reasonable to suppose that the nature of God is far more mysterious. We should reverently receive what He pleases to reveal.

The Bible most emphatically asserts the Divine Unity. "Hear, O Israel: the Lord our God is one Lord;" "The Lord is God, and there is none else;" "God is one." At the same time, we learn from the Scriptures, that, in the Godhead, there are three Persons of equal eternity, power, and majesty, called Father, Son, and Holy Ghost. This union of three

in one is called the *Trinity*, though the term itself does not occur in the Bible.

There may seem to be a contradiction in saying that God is one and yet three. It may be asked, how can one be three and three one? This objection might be valid if the terms were understood in the same sense in each case. But an illustration will show that a living being may be one in one sense and three in another. Man is a unit, yet he consists of body, soul, and spirit. While the comparison is by no means parallel, and can, in no degree, assist us in comprehending the Trinity, it shows that it does not involve any contradiction.

Again, it should be understood that when Jesus Christ is called the Son of God, the meaning is not that He is a Son born in the ordinary way. The supposition were blasphemy. "It must be evident," says Archdeacon Pratt, "that the language is figurative, and that that part only of the figure is used (as is always the case in using emblems) which is suitable to the occasion. What is the meaning, then, which these terms, Father and Son, used figuratively, are intended to convey? I answer, Identity of nature in the First and Second Persons; dependence of being, though not beginning of being; the closest resemblance consistent with distinction of Persons; the most intimate union in holiness and love."

The incarnation of Jesus Christ was foretold many centuries before He appeared. Immediately after the fall, the promise was given, that the seed of the woman should bruise the head of the serpent; He was to be descended from Abraham, of the tribe of Judah, and the family of David; his birth-place was to be Bethlehem; His mother a virgin; a forerunner was to announce His coming; He was to preach good tidings to the meek; the eyes of the blind were to be opened, and the ears of the

deaf to be unstopped ; He was to enter Jerusalem as a king, but " lowly, and riding upon an ass ;" He was to be " rejected" ; and betrayed for thirty pieces of silver ; His hands and feet were to be pierced. But He was not to remain in the grave ; He was to ascend on high, and sit at the right hand of God.

The above predictions, and many others, are found in the Old Testament, the latest book of which was written four centuries before the coming of Christ, and the whole of which was translated into Greek in the third century before Christ.

The following summary has been given of the mere external facts of Christ's life :—

" In the reign of Augustus Cæsar, a man is born into the world, in an obscure province of the Roman Empire. His parents are poor,—his reputed father being an ordinary mechanic. Nothing noticeable occurs either in his infancy or childhood, if we except the visit to Jerusalem, at twelve years of age. His deportment on this occasion is remarkable, no doubt, exhibiting a ripeness and strength of thought above his years, and in advance of the moral intelligence of the times. But still no condition of humanity is transcended ; and the light which had flashed for a moment, as far as the world at large is concerned, goes out again in darkness. Another long interval elapses, and manhood is reached ; yet all passes without mark, without observable preparation, without a single inch of ground being cleared away for the erection of that mighty platform,—soon to be the scene of transactions which should convulse the world. Suddenly that platform is raised. It comes up, as it were, in a night,—like the gourd over the prophet's head, but not to perish or pass away. Nations flock to the shadow of it. Unbidden and unknown, Jesus comes

that the Son of God should consent to become man, to be reviled, buffeted, and put to death. Barnes gives the following reply: "Men are very incompetent judges of what a Divine Being may be willing to endure. Who should suppose, beforehand, that God would submit to blasphemy and rebuke? Yet what being has been ever more calumniated? Who has been the object of more scorn? What is the daily offering that goes up from the wide world to the Maker of all worlds? There is not a nation that does not daily send up a dense cloud of obscenity and profaneness as its offering... To our minds it is no more strange that the Son of God should have borne reproach and pain with patience for thirty years, than that the God of creation should bear all this from age to age, and as an offering from the wide world."

"Jesus Christ is not merely the Teacher, but the substance of Christianity; not merely the author of the faith which Christians profess, but its central object." The "religion of Christ" "means the piety, the submission of thought and heart, the sense of obligation, the voluntary enthusiastic service of which He, together and equally with the Father, is the rightful and everlasting Object; which, when He was on earth, He claimed as His due; and which has been rendered to Him for more than eighteen hundred years by the best and noblest of the human race."

XXX.—THE ATONEMENT.

THE *object* of Christ's incarnation is one of the most important doctrines of Christianity, while, at the same time, perhaps none has been more misunderstood. Distorted views of it are current, which are opposed to reason and justice. On the other hand, rightly comprehended, it displays most gloriously the Divine perfections.

God created man holy. Happiness was to be the

reward of obedience; death was to be the penalty of transgression. Adam, the first man, disobeyed God, and his posterity have trodden in his footsteps. All mankind are guilty and deserve punishment.

The great question is, must the whole human race perish? or can any plan be devised by which they can be saved consistently with justice?

It may be said, that as an earthly parent forgives a repentant child, so we may be pardoned by our Heavenly Father. But a very important distinction has already been pointed out. God is our Sovereign as well as our Father. If a king were to pardon offenders upon their repentance, his laws would soon be disregarded, and his whole realm would be deluged with crime. A distinguished jurist says, "Forgiveness is a virtue only when justice is satisfied. Without this it is not a friend but a foe to society." And there are other reasons.

The relation in which God stands to His intelligent creatures is that of a moral governor, who has given them a law—to the transgression of which He has attached the heaviest of penalties. This law is not a mere arbitrary expression of the Divine will, but is based on the necessary and eternal distinction between right and wrong. What it commands is eternally right; and what it forbids is eternally evil. Penalty, as attached to transgression, is not a mere expedient to deter men from committing it, and so to prevent the injury to His creatures which would result from its prevalence. First and foremost is penalty designed to mark sin as intrinsically vile and hateful, and to do homage to the eternal law that wrong-doing deserves to suffer—a law which is written upon the human heart, and which our very consciousness of moral responsibility teaches us.

The feeling is universal, that man is a sinner,

and that sin deserves punishment. The most momentous inquiry that can agitate the human breast is, How can I, a consciously guilty, sin-polluted being, be delivered from this load of evil, obtain forgiveness, and be restored to the Divine favour?*

Propitiatory sacrifices are the effort to solve this great problem. In them is expressed the need of reconciliation, and that the way to it is through suffering. Sacrifices were "either originally appointed by God Himself, or they spring from instincts so universal as to be inseparable from human nature. There is no other conceivable alternative that can account for their universal existence during all ages and among all nations of mankind..... On every hill-top, whence the smoke of sacrifice has ascended towards heaven, in every valley desecrated by the awful rites of demon worship, on every altar that has been stained with the blood of human sacrifices, is stamped indelibly the same universal sentiment that man needs an atonement."

The idea that pervades sacrifices is that of substitution. It was sometimes expressed in words: "We give thee this life instead of ours." The offerer acknowledged guilt, and confessed that he deserved punishment; but hoped that God would accept the victim in his stead.

The sacrifices of heathen nations contained traces of great truths though mingled with grievous errors.

"We all suffer for each other and gain by each other's sufferings. Parents work and endure pain that their children may prosper; children suffer for the sin of their parents, who have died before it bore fruit. Sometimes it is a compulsory, sometimes

* Abridged from "Theories of the Atonement," by Professor Chalmers.

a willing mediation. The punishment which is earned by the husband falls upon the wife; the benefits in which all classes partake are wrought out by the unhealthy or dangerous toil of the few. Soldiers endure wounds and death for those who sit at home."* Another writer says, "We cannot look over the history of humanity without at once perceiving that the greatest benefactors of their species have generally been the greatest sufferers—the scaffold of the patriot and the stake of the martyr being the reward commonly assigned to those who have acquitted themselves the most generously towards their fellowmen, whether for this world or the next."†

Truths are taught to children as they are able to receive them, and in a form which is intelligible. The whole human race has been undergoing a process of education, as well as its individual members. Sacrifices were enjoined among the Jews to convey to their minds, through the senses, a deep feeling of the evil of sin and its terrible consequences. "While they beheld the dark volume of smoke ascending from the fire that consumed the sacrifice which was *burning in their stead*, how awful must have been the impression of the desert of sin, made by that dark volume of ascending smoke! The idea was distinct and deeply impressed, that God's justice was a consuming fire to sinners; and that their souls escaped only through a vicarious atonement."‡

It has already been shown that God, as Governor of the universe, cannot pardon the sinner without satisfaction to the Divine law. In His great

* J. H. Newman.

† Dr. R. Vaughan.

‡ Acting or suffering for another.

|| "Philosophy of the Plan of Salvation."

love to men, He, as it were, proposed that His only begotten Son should become their substitute, and suffer in their stead. The Son gladly consented, saying, "Lo I come;" "I delight to do Thy will."

As it was man who had sinned, it was necessary that the Son of God should take upon Him human nature. At the appointed time He became incarnate. He lived on earth for thirty-three years, a period of time equalling the average duration of a human life. He endured all the sorrows which afflict humanity, and so completely accomplished the work He had undertaken, that on the cross He could say, "It is finished."

The Bible describes Jesus Christ as our Representative. It tells us that "He bore our sins in His own body on the tree;" that "the Lord laid on Him the iniquity of us all;" that He "redeemed us from the curse, being made a curse for us." Jesus is one; we are millions; but His Divine nature gave an infinite value to His sacrifice. A single diamond, like the *Koh-i-nur*, is worth more than crores of ordinary pebbles. God can now pardon the sinner who comes to Him, seeking forgiveness on account of his surety.

By sin man had become separated from God, and he fled from His presence. Through the death of Christ, the barrier to reconciliation is removed; God and man may be *at one* again. Hence the expiatory work of Christ is called the *Atonement*.

The death of Christ, while enabling God to offer pardon, is calculated to have a most salutary influence upon the sinner himself. This may be explained, though very imperfectly, by the following illustration.

A son leaves the house of a wise, affectionate, and good father, and goes to a far country, where he associates with vile companions. His father yearns

over him, and sends loving messages, urging him to come home; but the son turns a deaf ear to his entreaties. At last the father goes in search of his son. When he arrives, the son is amusing himself by swimming in a deep tank. He is suddenly seized with cramp, and is sinking in the waters. The father plunges in, and at the risk of his own life rescues his son. What *ought* to be the effect of this? Should it not melt the son to penitence and love? If he resisted, would he not be justly regarded as a hardened reprobate, who deserved to be left to "eat of the fruit of his own ways"? God our heavenly Father says, "Turn, O backsliding children;" but men, naturally, would go farther and farther from him. The death of Christ on our account, the strongest proof of the Father's love, is the most powerful means which can be employed to awaken in us a sense of our guilt, and a desire to seek reconciliation.

The Christian doctrine of the Atonement has been assailed on various grounds. Some of the objections are diametrically opposed to one another. "By one critic," says Mansel, "the doctrine is rejected because it is more consistent with the infinite mercy of God to pardon sin freely, without any atonement whatsoever. By another, because from the unchangeable nature of God's laws it is impossible that sin can be pardoned at all." The former would sacrifice God's justice; the latter His mercy.

Another objection may be noticed. It is maintained that it is unjust that the innocent should suffer for the sins of the guilty. Newman Hall makes the following reply:

"It would indeed be most unrighteous in any earthly ruler, were he to seize an innocent person, and make him suffer the sentence of the law, while

the culprit himself was allowed to escape. Supposing, however, the purposes of law were equally accomplished, by an innocent person *voluntarily* submitting to death on behalf of a large multitude of offenders who must otherwise have died, there would be no departure from justice; neither would any alarm be caused to the innocent, by the expectation of being themselves compelled to suffer for the guilty. But if, by such voluntary transference of suffering, those offenders were also reclaimed and made good citizens,—and if moreover he who became their substitute, were restored to life, and as the result of his mediation, were raised to higher honour than before, not only justice would be satisfied, but benevolence would rejoice. So with the sacrifice of Christ. He, the righteous, suffered; that we, the unrighteous, might escape. But the act was voluntary. The suffering of Christ was brief, while his triumph is everlasting.”

The Atonement originated in the love of the Father. If a son were scourged in the presence of a parent, the latter would feel the stripes as much as his child. In like manner, God the Father, while inflicting the penalty of a broken law on Jesus Christ, must, speaking after the manner of men, have suffered with Him.

The ends of justice are satisfied by the Atonement. While sin is pardoned, it is shown to be an infinite evil. If God spared not His own Son, when He stood in the room of the guilty, He will not spare sinners when they stand on their own footing.

It should be understood that illustrations of the Atonement, drawn from this life, must be very imperfect. “The case is altogether unparalleled and unique.”.....“Like the love in which it originated, and which found in it the channel along which it pours its blessings on mankind, there is in it a

‘a height and a depth, a length and breadth, which passeth knowledge.’”*

XXXI.—THE WAY OF SALVATION.

THE question of questions is, What must I do to be saved? It is true that this is never asked by many. Their sole inquiries are, What shall we eat? how can we get wealth? how can we raise ourselves to honour? But a summons, which cannot be resisted, will come to leave all earthly possessions:—

• “Thou inevitable day,
When a voice to me shall say—
‘Thou must rise and come away;
All thine other journeys past,
Gird thee and make ready fast
For thy longest and thy last.’”

It is true that men who have lived like brutes, without any concern about a future life, may die like brutes. If, however, there is serious thought about the eternity into which the dying man is about to enter, the question is put with the most trembling solicitude, Wherewith shall I appear before the Lord?

With one exception, all religions of the world teach that we are to be saved through our own merits. We are naturally proud. The Bible says, “Vain man would be wise, though born like a wild ass’s colt.” He has also the presumption to think that he may stand before God clothed in the filthy robes of his own righteousness. The Hindus vainly suppose that they can wash away their sins by bathing in certain rivers, and merit heaven by gifts to temples and Brahmans. The Muhammadans trust in their prayers, alms-giving, and pilgrimage to Mecca.

* Professor Chalmers.

Christianity, on the other hand, declares that salvation is not of *works*, but of *grace*. If we enter heaven, it must be through the merits of *another*, not through *our own*. The truth of this will appear on a little consideration.

The laws of a country require perfect obedience. Suppose a thief and murderer were to reform, this would not atone for the past: if he live honestly and in peace, he does no more than his duty. So it is with the Divine government. We have been breaking God's commands every day of our lives. Even if we could hereafter yield perfect obedience, it would not blot out the long black catalogue already recorded against us. But there is no man, even the best on earth, who is not daily adding to his sins. Tried by our own actions, every mouth must be stopped, and the whole world be found guilty before God.

The following illustration will explain, in some measure, how we are to be saved:

A boy was on the roof of a high building. Suddenly his foot slipped, and he fell over. In his descent, he caught a rope, and hung suspended in mid air. He could neither get up nor down, and it was evident that he could sustain himself but a short time. He expected that in a few minutes he must drop, and be dashed to pieces.

Just then a kind and powerful man, standing below the boy with extended arms, cried out, "Let go the rope, and I will receive you. I promise that you shall escape unhurt."

The boy hesitated a while, but at length dropped safely into the arms of his deliverer.

The boy's danger is a representation of our own. He could neither get back to the place from which he fell, nor descend in safety to the ground; if no one had come to his rescue, he must have perished. We can neither go back to innocence, nor make

atonement for our sins. As the boy was saved by the interposition of another, so we must be saved by Jesus Christ. The youth hesitated at first, doubting the proffered aid, but his faith afterward was the means of his deliverance. Jesus Christ says to us, "Let go the rope of self-righteousness, trust in me and I will save you."

The believer thus responds:—

"A guilty, weak, and helpless worm,
On Thy kind arms I fall;
Be Thou my strength and righteousness,
My Saviour and my all."

It is very humbling to man's pride to receive salvation as a free gift. He would fain merit it, in some degree, by his own good works, or at least render himself more worthy of the boon. Such a feeling is one of the greatest obstacles to the reception of the Gospel.

"If you tarry till you're better,
You will never come at all."

All the preparation required is to feel your need of salvation through Jesus Christ. It is true that we need to be cleansed from sin; but this must be done *after* we come to Christ—not *before*. Jesus Christ came to save *sinners*. He invites the weary and heavy-laden to come to him. They are not first to try to get rid of part of the burden of sin. The course to be taken is well expressed in the following words:—

"Just as I am,—without one plea,
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,—
O Lamb of God, I come!"

"Just as I am,—and waiting not,
To rid my soul of one dark blot,
To Thee, whose blood can cleanse each spot,
O Lamb of God, I come!"

It may be briefly summed up in the cry, "Lord save me; I perish." Disclaiming all merit of our

own, we are to *receive* and *rest upon* Jesus Christ alone for salvation. Like a drowning man, when a plank is thrown towards him, who first catches hold of the plank, and then rests upon it, so should we first take hold of Christ, or receive Him, and then continue to rest upon Him.

Salvation through grace is calculated to promote two feelings of the utmost importance—*humility* and *love*.

The more ignorant Hindus think the gift of a cow to a Brahman will secure heaven. It is equally vain to suppose that we can be saved through any other fancied good works. Boasting is entirely excluded by salvation through Jesus Christ, and the spirit of humility is fostered. Love is another feeling awakened. If a person whom we disliked saved our life at the risk of his own, would not the alienation be removed, and gratitude kindled? Thus it is with the believer in Christ. Formerly he regarded God as an enemy to be feared; now he looks upon Him as his greatest Benefactor. Every thing else will follow in the train of love. There will be unfeigned sorrow for past offences, and an earnest desire to avoid in future every thing displeasing to God.

Some may object that free salvation through Christ will tempt men to sin: they consider punishments and rewards necessary to secure obedience. But true love is the strongest of all motives. A mother watches over her child with far greater care than a slave who fears the lash, or a hireling who looks to his pay.

The believer, however, is not left to himself. Jesus Christ uses the illustration "I am the vine, ye are the branches." Through faith we are united to Christ, like a branch ingrafted upon a tree. We share in His life, and become animated by His spirit.

The absolute necessity of faith may be easily understood. Unless we believe that Jesus is able to save us, we shall not go to Him.

While Jesus was on earth, a man in deep distress said to Him, "Lord, I believe; help thou mine unbelief." Though the reader may only be able to

"Stretch the lame hands of faith and grope,"
let him go to Jesus, saying,

"Just as I am,—though toss'd about,
With many a conflict, many a doubt,
With fears within and wars without,
O Lamb of God, I come!"

Tennyson thus describes the sincere inquirer:—

"Who touched a jarring lyre at first,
But ever strove to make it true:
Perplexed in faith but pure in deeds,
At length he beats his music out—
There lives more faith in honest doubt,
Believe me, than in half the creeds.
He fought his doubts and gathered strength,
He would not make his judgment blind;
He faced the spectres of the mind
And laid them; thus he came at length
To find a stronger faith his own."

Two very important points in the above should be noticed. The inquirer was "pure in deeds." A man who indulges in vice of any kind cannot expect to arrive at the truth. Also, "he fought his doubts." If a person is merely content to doubt without careful investigation, it is impossible for him to "find a stronger faith."

The most effectual way of getting all our doubts removed is to cast ourselves at the feet of Jesus. Let us tell Him all our wants, and they will be supplied out of His inexhaustible fulness. And let the reader go to Him at once. No preparation is necessary. This very moment Jesus is ready to receive you and to say, "Son, thy sins be forgiven thee."

should be that the Holy Spirit dwell constantly within us, inspiring every thought, word, and action.

"*Self-Knowledge*" is of great importance. People deceive themselves far oftener than they deceive others. Our friends have frequently a more correct estimate of our character than we have ourselves. So highly was the precept, "Know thyself," esteemed among the ancients, that it was said to have come down from heaven.

Most men live at random. Their actions are guided by the impulse of the moment. Before doing anything, the question should always be asked, Is this right? The man who does not use his reason is scorned as a fool. It is still more inexcusable to act without consulting conscience beforehand. Nor is this enough. There must be careful consideration afterwards. The rule of the old Pythagoreans is thus given:—

"Let not soft sleep usurp oblivious sway
Till thrice you've told the deeds that mark'd the day;
Whither thy steps? what good for thee most fitted
Was aptly done? and what good deed omitted?
And when you've summed the tale, wipe out the bad
With gracious grief, and in the good be glad!"

"No man," says Blackie, "will ever attain to high excellence in what an excellent old divine calls 'The life of God in the soul of man,' without cultivating stated periods of solitude, and using that solitude for the important purpose of self-knowledge and self-amelioration. 'Commune with your own heart on your bed and be still,' said the Psalmist."

Self-control is another essential. Winslow says, "A habit of strict and uniform self-control, in all particulars, early formed and maintained through life, is among the greatest of earthly blessings. It is at the basis of all other virtues, and the most important element of success in every calling. Health,

cheerfulness, vigour of mind, purity of desire, efficiency, long and useful life, are its natural attendants. 'He that striveth for the mastery is temperate in all things.' Jesus Christ says, "If any man will come after me, let him deny himself." "No cross, no crown."

"*Watch and pray that ye enter not into temptation,*" is an injunction never to be forgotten. In many cases where we have fallen into sin, experience tells us that we might have avoided the fall by avoiding the temptation. This caution is especially necessary in the case of the young. Ungodly companions and bad books are to be carefully shunned. Some temptations we must meet, and "blessed is the man that endureth temptation." The rule applies to going into *needless* temptation. When called by duty to trial, there should be special watchfulness and prayer.

The Scriptures should be read daily. The benefit derived will depend upon the manner in which the duty is performed. The following brief example will explain the course recommended. A young man in the morning, before engaging in the work of the day, takes up the New Testament. "Holy Spirit!" whispers he, "let me apply the instructions of this book to myself, and let me be governed by it to-day, so that I may faithfully perform all my duties." He opens the book, and reads perhaps as follows: "Not slothful in business; fervent in spirit, serving the Lord, &c." He stops to reflect whether he is habitually industrious, improving all his time in such a manner as to be of the greatest advantage; whether he is fervent in spirit, *i. e.*, cordially devoted to God's service, and full of benevolent desires for the happiness of all; whether he serves the Lord in what he does, *i. e.*, whether all his duties are discharged from motives of love to his Maker and

Preserver. Thus read, the Bible will prove a light to the feet and a lamp to the path.*

Blackie says, "Superstitious persons carry amulets externally on their breasts: carry you a select store of holy texts within, and you will be much more effectively armed against the powers of evil than any most absolute monarch behind a bristling body-guard."

The *due observance of the Sabbath*, or Lord's day, is a most valuable means of growing in holiness. As a period of rest, it is a great blessing to man. It gives the busy labourer a day at home with his own family. The change of thought is refreshing to the mind. The influence of the Sabbath is very considerable in promoting the happiness and civilization of a community. But the Sabbath is of chief advantage as an opportunity of moral and religious culture. It calls the thoughts away from merely secular employments, and invites us to the contemplation of those higher truths which concern our eternal well-being.

On Sabbath, ordinary studies should be laid aside, and we should devote more time than on other days to the reading of the Scriptures and religious books. Meditation is another duty. There should be a careful review of our moral and religious conduct during the past week, and any circumstances calling for special watchfulness during the coming week, should be considered. Earnest prayer for pardon, and strength to resist temptation, should accompany the exercise.

The public worship of God is one of the chief duties of the Sabbath. It has a most beneficial influence in several respects.

Prayer has been repeatedly urged. It is indis-

* Abridged from Abbott's "Young Christian."

pensible to growth in holiness. There should be at least morning and evening prayer; but often throughout the day the heart may be lifted up to God. Any temptation specially calls for Divine help. Examples of prayer are given in the Appendix, which may afford hints in this exercise.

The reader is warned that it is a slow and painful process to overcome sin. The Bible compares it to dying on a cross. The young convert often supposes that it will be otherwise. He thinks that he has seen so clearly the excellence of divine things and the vanity of earthly pleasures, that he will be able to resist every temptation. Alas! he is soon undeceived. The goodness of many is like the "morning cloud and early dew which soon passeth away." It may be that besetting sins, which he thought he had overcome, suddenly assail him, and he succumbs to the enticement. "Only this once" is a fatal excuse. The first offence makes the second the easier. Sometimes the gathering power of evil, the frequent fall, the bitter but unavailing remorse, lead to despair.

Should the reader backslide, let him return at once to his Heavenly Father as a repentant child, pleading the promise, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He may learn from his sad experience his own weakness, and the importance of avoiding temptation. But the words of Christ are the great lesson taught,—“Without me ye can do nothing.” Abide in Him continually. Think as He thinks; feel as He feels; choose as He chooses. Let His wisdom be your wisdom; His righteousness your righteousness; His strength your strength. Thus shall you overcome every sin, and be “filled with the fulness of God.”

There are many books which may be read with much advantage. Among them may be mentioned

Doddridge's "Rise and Progress of Religion in the Soul."

XXXIII.—PROFESSION OF CHRISTIANITY.

SOME of the principal doctrines and duties of the Gospel have been briefly explained. Earnest and prayerful investigation will commend them to the conscience of the reader. His duty with regard to a profession of Christianity will now be considered.

Hinduism is probably the reader's ancestral creed. All intelligent lovers of their country must see the terrible evils it has inflicted upon India. Its pantheism on the one hand, and its polytheism on the other, have debauched the moral sense of the people. Its system of caste has tended to crush the intellect, to destroy the feeling of brotherhood, and to concentrate religion in mere outward ceremonies.

The righteous Judge of all the earth will try persons who ignorantly worship the gods of their fathers by a different standard from those who are sufficiently enlightened to see the folly and sin of idolatry. Knowledge brings with it responsibility. The man who believes in only one Almighty Creator of the universe and yet professes to be a worshipper of Vishnu or Siva, is knowingly and wilfully guilty of high treason against God, and of perpetuating the reign of superstition among his countrymen.

There are several excuses by which educated Hindus seek to palter with their consciences, one or two of which may be noticed.

The desire to please parents and relatives is, perhaps, the most common reason assigned for conforming to idolatry. Within proper limits, the feeling is praiseworthy; but to break God's first and great command at the wish of any human being is a plea which cannot be sustained for a moment.

Suppose a parallel case. Parents urge a son to take part in a robbery; they will be vexed if he does not consent. Would a judge accept such an excuse? would it be true kindness to his parents to join them in such an act? Is he not rather bound, not only to abstain entirely from any participation in the crime, but to do his utmost to dissuade his parents from engaging in it? It would be great cruelty to behave otherwise. Idolatry is robbing God of the honour justly due to Him, and giving it to a dumb block. So far from encouraging parents in such a course, love to them demands that every effort should be made to lead them to worship the one true God. The excuse is equally frivolous, that they will not consent. Take the supposed case of robbery. If the son were to say, my parents are bent upon this; it is useless trying to change their minds; I must simply join them: would this be held as a justification?

If our friends and relations wish to do any thing wrong, our duty is to warn them against it; but if they will not hear, the responsibility rests with them. Should, however, we take part, we share in their guilt, and with conduct far more blameworthy from our greater knowledge.

To please a relative will not be received as an excuse in a court of justice for breaking the law of the land; still less will it be accepted by the great Judge of the universe. Obey God rather than man.

Some allege that they worship the one true God under the name of Vishnu, Siva, or Kali.

In speaking, we are bound to use words in their ordinary sense. Suppose a man were to say to himself by *white* I mean *black*, would he be justified in saying of an ordinary crow, I saw a white crow? In spite of such a pretext, it would be deceit. It is well known what Hindus understand by Vishnu, Siva, and Kali; and to mean something entirely

different when employing the terms, is fraud. The God of truth is not to be worshipped by hypocrisy. A man is not to deny God by *appearing* a Hindu, when he believes Hinduism to be false.

A third reason assigned by some is, that they will do more good to their countrymen by not making a profession of Christianity. This is as fallacious as the foregoing.

Philosophers among the ancient Greeks and Romans condemned polytheism, but they outwardly conformed to the national creed. The people remained as zealous idolaters as ever. The early Christians separated themselves entirely; and soon the idol temples were deserted. Reformation is impossible if all adhere to old customs.

The principle itself is wrong. The great question is not, how can I do most good? but, what is the right course? Suppose a revenue collector were to defraud Government under the excuse that he could thus give more alms to the poor, support schools, and do other acts of charity: the flimsiness of the pretence would be apparent to all. We are not to do evil that good may come. To benefit our countrymen is not a sufficient reason for violating God's express command. But, as already shown, conformers to idolatry, so far from manifesting true kindness to their relatives, are, in reality, their greatest enemies.

The actual cause of dislike to make a profession of Christianity by some convinced of its truth, is the sacrifice which it will involve. The greatness of this is not overlooked. It is felt acutely by all who have to make known the Gospel message. None realized it more than Jesus Christ. Foreseeing what His followers would have to endure, He said: "Think not that I am come to send peace on earth; I came not to send peace, but a sword." "A man's

foes shall be those of his own household." "He that loveth father or mother more than me, is not worthy of me." "Whoso confesseth me before men, him will I confess also before my Father which is in heaven; and whosoever denieth me before men, him will I also deny before my Father which is in heaven."

But if the sufferings are great, so are the rewards. Conscience, instead of accusing, will comfort and animate. The sincere convert takes rank among the greatest benefactors of his country. Hinduism has been the blight of India for three thousand years. Till its withering influence is removed, the people can never attain the happiness to which the many advantages they possess would otherwise raise them. It has happened that the baptism of one member of a family has led others to accept the truth. Even should the convert lose an earthly father, he has gained a Heavenly Father. He is now an adopted son of the King of heaven, who watches over him, and orders all things for his good. This life is a course of preparation, and trials may be necessary here; but they will soon cease. Admitted into his Father's presence, his soul and body glorified and shining forth with the brightness of the firmament, surrounded by a happy, holy brotherhood, gathered out of every nation under heaven, with heart overflowing with gratitude, he will join in the everlasting song, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever!"

The Appendix contains an example of self-dedication to the service of God. This may be adopted with great advantage. Along with it, however, there should be the public profession of Christianity by baptism. The rite is very significant. Of the baptised

person Guthrie says, "Not only in the general does he profess himself to be Christ's, but more especially he testifies that he believes his nature to be polluted, and that that nature requires to be changed. Has he been baptised into the name of the Father, Son, and Holy Ghost? Not only does he signify his belief in the 'Trinity,' but he professes to take each of the three persons in the capacity or office specially assigned to him: the Father as his God and Portion, his Judge and Ruler; the Son as his Redeemer, his Guide, his Teacher; the Holy Spirit as his Quickener, his Comforter, his Sanctifier."

The following caution, given by Dr. M. Mitchell, is most necessary: "Perhaps you say you will one day obey the command,—you will come out, only *not now*. You will wait some months, or at most, some years, and *then*—Miserable delusion! most fatal snare of the tempter! Delay is the ruin of countless millions. Millions are eternally undone, who once, like you, had the intention of some day turning to God. Have you never heard the terrific saying; 'Hell is paved with good intentions?' It is not more terrific than true. To-day is yours—you may never see to-morrow. '*Now* is the accepted time; *now* is the day of salvation.'"

Confess your faith in Christ; manfully fight under His banner against sin, the world, and the devil; and continue Christ's faithful soldier and servant unto your life's end.

Ashamed to be a Christian,
Afraid the world should know
I'm on my way to Zion,
Where joys eternal flow!
Forbid it, O, my Saviour,
That I should ever be
Afraid to wear Thy colour,
Or blush to follow Thee.

Ashamed to be a Christian,
To love my God and King!
The fire of zeal is burning,
My soul is on the wing.
I want a faith made perfect,
That all the world may see,
I stand a living witness,
Of mercy, rich and free.

Ashamed to be a Christian!
My guilty fears depart;
I will not heed the tempter
That whispers to my heart.
Dear Saviour, though unworthy,
Yet this my only plea,
Thy all-atoning merit,
For Thou hast died for me.

XXXIV.—THE CHOICE OF A PROFESSION.

Next to religion, the choice of a profession is, to a young man, the most important inquiry. Its settlement fixes his plans, associates, train of thought, and, to a large extent, his whole future life.

It is the duty and happiness of all to labour. There are zemindars who, with their grown-up sons and nephews, drag on a listless existence, divided between idleness and vice. Such men are miserable themselves, useless drones, and corrupters of society.

Besides the erroneous idea that gentlemen should not work, there are false notions about the relative dignity of different kinds of labour. "Be assured," says the First Prince of Travancore, "that the wielding of a spade, or the driving of a plough, or the treading a water-lever, in one's own interest, is not a whit less honourable than scratching foolscap with goose-quills, taken in itself." So much is agriculture esteemed in China, that the Emperor himself holds the plough once a year. It was a custom among the Jews for every one to learn a trade. The Crown Prince of Germany, the son-in-law of Queen Victoria,

and the heir-apparent of one of the greatest European States, acquired the art of printing; his son, Prince Henry, is learning book-binding. The *Rust Gofiar*, contrasting the above with the ideas of many in this country, says, "This constitutes the whole difference between the mighty men of India and those of Europe. This is a perfect exposition of the true vanity of men who look only on the surface, and the magnanimity and nobleness of minds which look into the reality of things." Commerce is equally to be respected. It was said of Tyre, "her merchants were princes, and her traffickers the honourable of the earth." Under King Alfred of England, the merchant who had made three voyages took his place among the nobles. But as has been well remarked, "It is the man who determines the dignity of the occupation; not the occupation which measures the dignity of the man."

All professions have their advantages and disadvantages. To wish to select an employment without any risks or troubles attending it, is almost as much as to wish not to live at all. A humble mechanic may enjoy as much real happiness as a minister of state. "Uneasy lies the head that wears a crown." It is far better for people to be satisfied with their own station than to be imagining that others are better off.

Three principles may be laid down in choosing a profession.

The first point is, *What am I best fit for?* Different callings have been compared to round holes and square holes. If square men are put in round holes, or *vice versa*, the results will be unsatisfactory. "The right man in the right place," must be the maxim.

A person who has no taste for learning should not become a student; one who is physically weak is

disqualified for any employment requiring bodily strength. In some cases, decision is easy ; in others, it will require much thought. Parents, teachers, and friends, may all aid in the choice.

Another principle is, *Which employment presents the best openings ?*

While special abilities are necessary to attain great eminence in any profession, many men are almost equally fitted for two or more callings. The selection in the latter case will be partly determined by the facilities for entering them. A father in Government employ has advantages for getting his son into the public service ; a merchant can take young men into his counting-house.

A profession which is already overstocked should be avoided if possible. It is true that talents, combined with industry and good conduct, will succeed in every case ; but failure will be the rule. Young men are generally vain of their own abilities, and bitter experience is necessary to teach them their true powers.

The great inquiry regarding every line of life generally is, which will yield most profit and honour ? To a certain extent, such considerations are not condemned. Wealth and position are talents which may be employed for noble ends, though often, in the race for them, every thing else is forgotten, and, if obtained, they are prostituted. The question ought to be, *How can I do most good ?* How can I best promote the glory of God ? how can I most benefit my fellow-men ? Earthly riches must soon be left behind ; earthly honours will speedily be forgotten ; but we may lay up everlasting treasures in heaven, and obtain crowns of glory which will never fade.

The different professions which may be chosen will now be briefly noticed.

Government Service.—As a rule, this is the great object of ambition. The First Prince of Travancore, referring to 10,000 boys in the schools of that State, says, "Almost without exception, all these, I suspect, look to Government employment. The posts of English writers, native Rayasams, and accountants are necessarily limited. Still more so are Police-Aminships, Tahsildarships, Munsiffships, Sirastadarships, Judgeships and Peshkarships. But the ships, in which our young men, following the impulse of a fertile imagination, have embarked, must, in many cases, land them in a dreamy land of disappointment. If our Government must provide for all the youths that receive education, our public offices will have to be extended miles, and public salaries to be increased by thousands of rupees, and after all to entertain a host of discontented, disobedient, and sometimes troublesome young men. The sooner the idea that Government employment is the *Ultima Thule* of education is scooped out of the heads of our youths, the better."

The British Government is often blamed, because educated Hindoos cannot get employment; but it will be seen from the foregoing, that it is the same in a Native State. As remarked, public offices would require to be "extended miles" to receive candidates, and larger and larger additions would be necessary every year.

Petty shopkeepers, mechanics, peons, and domestic servants, are making great efforts to get an English education for some of their children in the hope that they will obtain Government appointments. The supply already far exceeds the demand. The country is being filled with imperfectly educated young men, who yet think it beneath their dignity to engage in industrial employments. "In England," says the Bishop of Calcutta, "such youths would

with satisfaction to themselves and benefit to the community, look forward to an honest life of handicraft work, to be bakers, carpenters, tailors, labourers, and workers in some shape or other; here they wish to live by their wits. It is a simple impossibility."

Grain falls in price after a plentiful harvest. The greater the crop, the less the rate per maund. It is the same in the educational market. When university graduates were few in number, they commanded high salaries; with their increase, the rates have been declining, and there is growing difficulty in obtaining employment. Under present circumstances, things must become worse and worse.

The Hon. J. B. Norton, late of Madras, says: "This reliance upon Government, and seeking after its employ, to the exclusion of all other legitimate and honourable means of obtaining a livelihood, has to the present moment been the principal bane and curse of Native Society."

Sir Richard Temple, addressing some students in Calcutta, remarked:—

"Then I must entreat you not to look too much to Government appointment as constituting the one great end of educational life. Doubtless the Government will always do, as it has heretofore done, all it fairly can for you in these respects. But you should try to strike out paths for yourselves, and to seek for non-official employment. You cannot all enter the public service; you cannot all rise to good positions."

The Bar.—This profession is, in itself, useful and honourable; but it offers peculiar temptations. It is also overcrowded. Formerly it was lucrative. This tempted men in other walks of life to seek to qualify themselves for employment, in the hope of like success. Though a few still have large incomes, there are many without any practice.

A love of litigation is one of the curses of India. It is fostered by the present "plague of lawyers."

Medicine.—To spend a life in alleviating human suffering, is a noble employment. There is a great want of educated medical men. In England no person is allowed to practise as a physician till his knowledge has been tested by examination; here any one may set up as a doctor. Most of the native practitioners are mere quacks, employing powerful medicines, like mercury and arsenic, which are frequently very injurious. Some medical students may obtain Government appointments; but private practice presents far more numerous openings. A great deal depends upon the individual. As in every other calling, certain qualifications are essential to success.

Teaching.—Rightly prosecuted, no profession is more useful and honourable. Most employments are connected merely with material objects; the physician has care only of the *body*; the teacher has to train the immortal *spirit*. It is true that the office is often degraded. Many teachers have no thought beyond imparting mechanically the ability to read, write, and cipher. Frequently the work is looked upon as a temporary means of obtaining a livelihood until something more attractive offers. But it is well worthy of being made a life employment. Some of the noblest men, like Socrates and Plato, have devoted themselves to the profession. A teacher may exercise the most beneficial influence over the character of his pupils. Their gratitude, and the good he has been the means of accomplishing, will form a rich recompense. Even so far as mere worldly happiness is concerned, the teacher may be well satisfied. The Hon. J. B. Norton says: "Perhaps, if the balance were fairly

struck, the even modest tenor of his life would leave little for him to envy in the temptations, the jealousies, the trials, and the struggles, of those who, in ordinary parlance, are spoken of as the most brilliant and successful of his contemporaries."

The highest kind of teaching is to impart religious truth. The men who having embraced it themselves devote their lives to its diffusion among their countrymen, have chosen a course which, worthily pursued, will lead to imperishable honour. It is true that their lot here may resemble that of many who have gone before them in the same path; but it has its joys even in this life, and its prospects for eternity are such as to cheer and animate amid all discouragements. But entire consecration is necessary. There must be no attempt to serve both God and Mammon.

Agriculture.—This is the great source of national wealth. "The king himself is served by the field." There is a Tamil saying, "If you seek wealth, seek the plough." Native agriculture in India is left entirely to uneducated ryots, blindly guided by custom. Things have remained stationary from time immemorial. Many landholders in England, instead of merely depending upon their rents, like Indian zemindars, have themselves studied agriculture, and sought by skilful management to increase the value of their estates. The results have been most satisfactory. Indian agriculture is susceptible of far more improvement. Better implements, the proper use of manure, the skilful rotation of crops, and a superior breed of cattle, would contribute greatly to agricultural prosperity. It will be a happy day for India when educated men turn their attention to agriculture. The unemployed relatives of zemindars might especially follow this course.

Manufactures.—Next to land, these are the great

to be realized, educated Hindus must turn their attention to manufactures and commerce.

XXXV.—SUCCESS IN A PROFESSION.

AFTER a profession has been carefully chosen, every effort should be made to secure success. Erroneous ideas regarding this are prevalent among many. It is often attributed to "luck" or "fate." As a rule, men who lament their "ill luck" are only reaping the consequences of their own neglect, mismanagement, and improvidence. On the other hand, diligence and general good conduct are the sources of what is commonly called "good luck." Still, it is admitted that there is an overruling Providence. No man should be proudly confident in his own powers, though it is his duty to employ the best means. "Man proposes; God disposes."

The whole of the foregoing chapters treat, more or less, of success in life. It is desirable, however, to recapitulate briefly some of the qualifications bearing directly on the point now to be considered.

1. *Thorough Knowledge*.—No student who is not well acquainted with the subjects can expect to pass university examinations. It is the same throughout life. The ignorant can look only for failure. The knowledge of one fact in a lawyer or physician, has sometimes gained an important suit or saved a patient's life.

2. *Sound Judgment*.—There are some men called "learned fools." They have picked up a great deal of information which they are unable to use. There are others who are always busy and energetic, but who never do anything at the right time or in the right way. Though the faculty is naturally possessed in different degrees, it may be largely cultivated.

3. *Industry*.—This is one of the first essentials to success. So much is this the case, that in proverbial sayings it is sometimes mentioned to the exclusion of every thing else.

4. *Energy*.—"In this age, the mere plodder is left behind. It is not enough that you work; you must work with vigour. We meet men every day who possess talents, industry, and good judgment, but who win no adequate success simply from the *lack of energy*. They do not 'push,' and somebody always steps in before them. Cultivate this quality. Bring into action all the latent powers of your nature. Strike! and *strike with a will!*"*

5. *Method*.—"A place for every thing, and every thing in its proper place;" "A time for every thing, and every thing in its proper time;" are two homely maxims of great practical value. Want of method involves people in perpetual hurry, confusion, and difficulty.

6. *Promptitude*.—Despatch is the soul of business. Few men have been more distinguished for their varied attainments than the late Lord Brougham. A favourite rule with him was, "Never put off till to-morrow what you can do to-day." There is a Spanish proverb; "The road of By-and-by leads to the town of Never." Cardinal Wolsey first gained the favour of King Henry by his promptitude.

7. *Punctuality*.—The Queen of England is noted for her conduct in this respect, and, in general, the busiest men set the best example. Indolent dawdlers neither value their own time nor that of other people. If you have made an appointment, keep it to a minute, if possible. If you are in an office, never be late. A clerk would complain if part of his salary were deducted monthly. By coming late,

* "How to Do Business."

he virtually pursues a similar course towards his employer. When Washington's secretary excused the lateness of his attendance by laying the blame upon his watch, Washington quietly replied, "Then you must get another watch, or I another secretary."

8. *Self-Reliance*.—Cobbett says: "Look not for success to favour, to partiality, or friendship, or to what is called *interest*.... That which a man owes to favour or to partiality, that same favour or partiality is constantly liable to take from him.... Write it on your heart, that you will depend solely on your own merit and your own exertions."

Reckoning upon an inheritance does not bring out one's powers. Hence the sons of many rich men are mere idlers. Lord Eldon used to say that the first requisite for success as a lawyer is to start without a shilling.

9. *Watchfulness*.—Shakespeare says:—

"There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries."

Disraeli remarked on a public occasion, "Every man has his opportunity." A well-known story is called, "Eyes and No Eyes." One person sees what another passing along the same road overlooks. A man whose heart is in his profession, is constantly watching for opportunities which he can turn to account, while another lets them slip.

10. *Economy*.—Useless expenditure is to be avoided. Special care is necessary about what are considered trifles. "He that despiseth small things shall fall by little and little." There is an English proverb, "Take care of the pence, and the pounds will take care of themselves." Always live within your income. Most bankruptcies are caused by extravagant expenditure.

Time should be economised as well as *money*. By the careful use of "odd moments," men like Elihu Burritt, the "learned blacksmith," have acquired honourable distinction.

11. *Hopefulness*.—Some persons take a gloomy view of things, and are always prophesying failure. This is a serious obstacle to success. Look at the bright side. If plans have been wisely formed, anticipate a favourable result. At the same time, difficulties must be expected. With a good cause, the motto should be the one already mentioned—*Nil desperandum*, never despair.

12. *Perseverance*.—Longfellow says, "Learn to labour and to wait." We must sow before we reap. The best fruit is often the longest in ripening. The man who "hasteth to be rich," frequently fails in his very object by engaging in some rash speculation, or by resorting to dishonest means.

13. *Politeness*.—The great importance of good manners in promoting success in life has already been noticed. "Young India," puffed up with vain conceit of his learning, thinks that he is showing a proper spirit when he disregards common civility. A lad lately stalked up to a gentleman, and without any salutation said, "Have you the *Fort St. George Gazette*?" When prizes were given in a certain college in Bengal, it was remarked that only one of the recipients made a bow. Rude vulgarity is as degrading as it is offensive. A gentleman is *raised*, not *lowered*, when he is polite even to the meanest servants. Courtesy diffuses pleasure all around, while its absence stirs up disagreeable feelings. Every consideration enforces politeness.

14. *Conduct towards Superiors*.—Most young men on entering life must first be placed under others. It is desirable that this should be the case till they

gain experience. Not a few have been ruined by starting prematurely as their own masters.

Promotion depends largely upon the heads of offices. A conscientious discharge of duty is the best means of gaining their approval, as it is the best in itself.

All the qualifications already mentioned are requisite. One or two additional hints may be given.

Obedience is the first excellence in a subordinate. The Roman historian says of Hannibal, the greatest Carthaginian general, that he knew equally well to obey and to command. The one is the best preparation for the other.

All men are liable to err. *Frank confession* of a fault is by far the best course in every respect. There should be no attempt at concealment; no equivocation.

Conduct under rebuke is of very great importance. Sometimes a superior is hasty and uses strong language. It has happened that this has roused young men to a similar display of temper, ending perhaps in the loss of their situations, and materially affecting their prospects in life. Solomon says, "yielding pacifieth great offences." Calmness has often a wonderful effect upon an angry man. He is speedily subdued, and tries to make amends, whereas an opposite course would add fuel to the flame. Even unjust censure should not provoke irritation. "What glory is it," says the apostle Peter, "if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."

Instead of indulging in pique and resentment when rebuked, the resource of wounded pride in weak minds, seek rather by increased care to avoid the cause of censure.

Some men are always ready with an excuse for any fault. It has been remarked, that those who are good at excuses are generally good for nothing else.

15. *Moral Character.*—Without this there can be no real, lasting success. A dishonest man may seem to prosper for a time, but a sudden fall is his frequent end. "Character," says Smiles, "is the noblest of possessions. It is an estate in the general goodwill and respect of men; and they who invest in it—though they may not become rich in this world's goods—will find their reward in esteem and reputation honourably won. And it is right that in life good qualities should tell—that industry, virtue, and goodness should rank the highest—and that the really best men should be foremost."

16. *Dependence upon God.*—We all need guidance. The Scripture says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him." The best devised plans do not in themselves ensure success. The petitions required to be offered, "O Lord, send prosperity;" "Establish Thou the work of our hands upon us." Prayer exerts a most beneficial influence upon our whole life.

If you would succeed, "Keep doing, always doing; and whatever you do, do it with all your heart, soul, and strength. Wishing, dreaming, intending, murmuring, talking, sighing, and repining, are all idle and profitless employments."

A single broken wheel in a watch causes it to stop; a single bad quality may be fatal to a man's prospects.

Difficulties at the outset should not discourage. "It is a mistake," says Smiles, "to suppose that men succeed through success; they much oftener succeed through failure. By far the best experience of men

is made up of their remembered failures in dealing with others in the affairs of life. Such failures, in sensible men, incite to better self-management, and greater tact and self-control, as a means of avoiding them in future."

False estimates of success in life are very common. It is usually considered to apply only to men who attain riches or high position. But he who barter self-respect and conscience for either, miserably fails. Solomon says, "A good name is rather to be chosen than great riches." Were a man to gain the whole world and lose his own soul, what would it profit?

"True success in life is success in building up a pure, honest, energetic character; in so shaping our habits, our thoughts, and our aspirations, as to best qualify us for that higher life on which we shall enter after the death of the visible body. Wordsworth well describes the 'happy warrior' as one who 'makes his moral being his prime care':—

" 'Tis he whose law is reason; who depends
Upon that law, as on the best of friends;
Who fixes good on good alone, and owes
To Virtue every triumph that he knows;
Who, if he rise to station of command,
Rises by open means, and there will stand
On honourable terms, or else retire,
And in himself possess his own desire!"

XXXVI.—THE OBJECT OF LIFE.

Most people spend life without any definite purpose. They may be compared to a ship which is allowed to be driven hither and thither on the ocean by the variable winds and currents. A man with some fixed object is like a vessel bound to a certain port, which is steadily kept in view whatever storms or calms may be encountered. To work upon a plan, makes a vast difference in what we can accomplish.

It is not sufficient, however, to have merely some aim in life. Its nature is of vital importance. There are many persons who have an object before them, to which every thing is made subservient, whose lives must yet be pronounced a failure.

Enjoyment is the great end of most men. It assumes various forms. One of the most common and harmless is to seek to live comfortably. Others look for it in idleness; some in amusements, in gratifying the appetites.

Wealth is regarded by many as "the one thing needful." They rise early, sit up late, and eat the bread of carefulness, that they may increase their gains. Beyond this, they have neither thought nor desire.

Honour is with a smaller number the chief object of ambition. It is sought in different ways. Fools seek it by squandering their money at marriages; some men strive to obtain it through office; a few by means of literature or science.

Mournful experience has shown that all these objects combined and attained cannot give true happiness.

Chesterfield says, "I have run the silly rounds of business and pleasure, and have done with them all. I have enjoyed all the pleasures of the world, and consequently know their futility, and do not regret their loss. I appraise them at their real value, which is, in truth, very low; whereas, those that have not experienced, always overrate them."

Lord Byron had wealth, rank, genius, and reputation. He is truthfully described as the man who

"Drank every cup of joy, heard every trump
Of fame; drank early, deeply drank, drank draughts
That common millions might have quenched; then died
Of thirst, because there was no more to drink."

Tennyson shows "how the self-seeking Intellect is punished"*

" And death and life she hated equally,
And nothing saw, for her despair,
But dreadful Time, dreadful Eternity,
No comfort anywhere."

Even could earthly things satisfy the soul, there is one thought which must always mar their joy:

"that disheartening fear,
Which all who love beneath the sky
Feel when they gaze on what is dear,
The dreadful thought, that it must die:
That desolating thought, which comes
Into men's happiest hours and homes."

God intended that it should be so. Augustine says, "O Lord, Thou madest us for Thyself, and our heart is restless till it find rest in Thee." Cowper expresses similar sentiments:—

" But, O Thou bounteous Giver of all good,
Thou art of all Thy gifts Thyself the crown;
Give what Thou canst, without Thee we are poor,
And with Thee rich, take what Thou wilt away."

Ponder deeply the importance of life. "Think of living!" says Carlyle. "Thy life, wert thou the pitifullest of all the sons of the earth, is no idle dream, but a solemn reality. It is thine own; it is all thou hast to confront eternity with. *Work, then, like a star, unhastening, yet unending.*"

It is true that there are several objects to be kept in view in life. We must provide for our support; we should store our minds with useful knowledge; and there are many other things which may be lawfully pursued. What we are now considering is the *chief* end of man, the *one great design* to which every thing else should be made subordinate.

To do God's will, or to be good and to do good, include the purpose of being. The two great com-

* Kay's "Promises of Christianity," p. 62.

mandments in which Jesus Christ summed up the whole law have already been mentioned.

The Bible says of God, "Thou art good, and doest good." This is the character at which we should aim. We fulfil the object of our existence only when we copy this pattern.

To *be good* is the first step. Without this we cannot expect to do any real, lasting good to others, and even although we could, to be a "castaway" ourselves, would be a deplorable end. To be *as good as we can* is the best means of being *as useful as we can*.

Confessing our sinfulness, we should accept God's gracious offers of pardon through Jesus Christ, and trust in Him alone for salvation. We should earnestly strive, through the help of the Holy Spirit, to conquer every sin, and to bring every thought to the obedience of Christ. The Apostle Paul says, "I live; yet not I, but Christ liveth in me." We should seek that Christ's will may be ours.

One of the petitions of the Lord's prayer is, "Thy kingdom come." This world is a revolted province of God's dominions. Men have risen in rebellion against their great Creator and said, "We will not have Him to reign over us." They have turned from God, the "perfection of beauty," to hideous idols; they have worshipped brute beasts, and even devils. By far the greatest good we can do to our fellowmen is to lead them to return to their rightful Lord. It is of little avail whatever else is done, if this is not gained. So long as men are rebels against God, they can have no true joy, while every other blessing will follow reconciliation. If God's will were done on earth as it is in heaven, earth would resemble heaven in happiness.

India is one of the strongholds of idolatry. She

has thus been addressed : "Oh India ! in thee are found the types of all that is beautiful and magnificent. In thy land are the Creator's glories peculiarly manifest, and providential gifts bestowed in richest profusion ; yet thou art without thy God. Thou art rich in all grains, and dyes, and minerals, in spices and perfumes ; but thou art not rich unto God. Thou displayest on thy unbounded surface all physical beauty and grace ; but thou art unto God a dreary wilderness. Thy sun scatters its vivid beams and makes thy day one of surpassing glory ; but thou art covered with the shroud of spiritual night. Thy people possess intellect and imagination ; but in the things of God thy wise men are fools,—thy learned are dotards—thine aged men grope as the blind."

What more glorious enterprise could there be than to seek to turn India from dumb idols to the living God ! It is one which has special claims upon you. The land to be benefited is that of your birth. Its people are bone of your bone, flesh of your flesh. You have also peculiar advantages for the work. Foreigners must often speak with a "stammering tongue;" they are unacquainted with the thoughts and feelings of those they address ; the doctrines they teach are looked upon as alien. You can use accents which fall with sweetness upon your fellow-countrymen ; you know the misapprehensions which have to be guarded against, the best means of presenting truth ; you can testify from your own experience. The history of India shows what changes may be effected even through the labours of one man. Gautama Buddha taught a system which eventually spread from Peshawar to Cape Comorin. Largely through the efforts of Sankara Acharya, Brahmanism regained its ascendancy. Men equally zealous, with God's help, might speedily turn the whole of

India, not from one superstition to another, but to the one true faith, which is gradually extending over the whole earth.

Various means may be adopted to diffuse religious truth. The first and most important is to be a "living epistle of Christ, known and read of all men." Show what true Christianity is by your life. This is a kind of teaching which all can understand. Conversation is a valuable agency. Selecting favourable opportunities, bring the claims of Christianity before relatives, friends, and others whom you meet. You can also try to persuade them to attend lectures and public worship. Parents may be induced to send their children to Christian schools. Tracts and books may be circulated with great advantage. After speaking to a person, give him something to read to deepen the impression. Those who are qualified, may give public addresses on Christianity. In Calcutta, there are several Bengalis, employed in public offices, who thus, in the evenings, make known the truth to their countrymen. The noblest of all employments is to devote, in a proper spirit, one's whole life to this work.

In addition to the above direct means, aid may be afforded by money for the support of preachers, schools, and the printing of Scriptures, &c. Some persons give a fixed proportion of their income, *e. g.*, one-tenth, to such objects. This example deserves to be imitated.

While the diffusion of Christianity is at once the highest benefit which can be conferred upon the people of India and the surest road to every other blessing, all measures calculated to promote health and happiness should be aided. Christians should be foremost in every scheme of benevolence.

Some may excuse themselves on the ground that they have neither time nor ability to do good. This

is a great mistake. The real cause is want of inclination. The love of ease or money lies at the root of the objection.

To seek the happiness of others, is the best means of promoting your own. Kingsley says: "If you wish to be miserable, you must think about *yourself*; about what *you* want, what *you* like, what respect people pay to *you*, what people think of *you*; and then to *you* nothing will be pure. You will spoil every thing you touch; you will be as wretched as you choose."

The humblest means of doing good should not be despised. A benevolent man said, "I see in this world two heaps—human happiness and misery. If I can take but the smallest bit from one heap and add to the other, I carry a point. If I can wipe away the tears of a child, I feel I have done something. I should be glad indeed to do greater things, but I will not neglect this."

It is surprising, however, how much one mind, rightly directed and intent upon its purpose, can accomplish with the Divine blessing.

Let the grand object of your life be to *do God's will*, and it cannot be a failure in whatever circumstances you may be placed. You may strive to be rich and yet die a poor man; you may set your heart on some honour which always eludes your grasp. Even should you attain riches and rank, the loss of health, or some other affliction, may damp your joys; while, even at the best, the want of permanence must cast a shadow over all. Not so if you live for God. You may do His will in the lowest sphere as well as in the highest; when prostrated by sickness, as much as when most actively engaged. Milton says,

"They also serve who only stand and wait."

Never did young men in this country enter upon

the stage of life under circumstances more interesting and important than at present. The wall of caste, by which India was inclosed, is crumbling down, and her representatives are now heard in the International Congresses held in Europe and America; education is spreading; many "run to and fro," and knowledge is being increased.

It cannot be denied that the time is also one of special peril. Former beliefs are losing their hold; former restraints are being removed; respect for authority is being replaced in some by an arrogance which neither fears God nor regards man. There is great danger lest old virtues should disappear, and new vices prove a fresh curse to the country.

The weal or woe of India depends largely upon her educated sons. The influence once possessed by the Brahmans is rapidly passing into their hands; they are becoming more and more the leaders of the people. Let them seek to combine the excellencies of East and West, avoiding whatever is reprehensible in either. Let their chief object in life be the glory of God and good of their country. Thus will they secure to themselves the greatest amount of happiness here and hereafter, while they will prove a blessing to generations yet unborn.

APPENDIX.

PRAYERS FOR STUDENTS AND RELIGIOUS INQUIRERS.

PREFATORY NOTE.

PRAYER is the desire of the heart. Each person's circumstances vary. Private prayer is best expressed in our own words, and in the language with which we are most familiar. Still, examples of prayer may be useful in suggesting thoughts.

The early prayers are for persons yet unacquainted with Christianity, and only seeking after the truth. When Jesus Christ is known, prayer should be offered in His name.

1. MORNING PRAYER FOR A HINDU STUDENT.

O Almighty God, Creator, Preserver, and Governor of all things, Thou art the Fountain of life, the Author of every good and perfect gift. Humbly falling at thy feet, I thank thee for thy watchful care during the past night, and seek thy guidance through this day.

Thou art the shoreless Ocean of wisdom and knowledge. Do Thou graciously assist me in my studies. Give clearness of mind; make me diligent and persevering. Preserve me from every kind of vanity and pride. May my aim be, not to gain the praise of men, but to fit myself for usefulness and for thy service. Fill me with gratitude to thee for all thy goodness.

Enable me, this day, to show that respect to my teachers which is due to them, and to profit by their instruction. May I be kind and obliging to my fellow-students; may I rejoice at their success; save me from feelings of envy and jealousy.

Help me to act as in thy continual presence; may

I seek to please thee in all things. Make me upright and true ; let me never be ashamed of doing what is right. Keep me from impure thoughts and words. Strengthen me to resist temptation. May I shun the company of those who would lead me astray.

While industrious as a student, may I seek, with still greater earnestness, the knowledge which will prepare me for eternity. Thou art the light of truth which scatters the darkness of falsehood. Shine into my heart. Enable me to know thee the only true God, and out of that knowledge to love thee, to imitate thee, to be like thee.

Bless my relations and friends ; have mercy upon all men. Be with me in my going out and my coming in, this day and for ever.

2. EVENING PRAYER FOR A HINDU STUDENT.

At the close of another day, I kneel before thy Divine Majesty, desiring to pay unto thee that tribute of prayer and praise, which is so justly due.

I thank thee for the opportunities which I have enjoyed this day of becoming wiser and better. Forgive the time which has been mispent ; the means of improvement which have been neglected. Bless whatever knowledge I have gained. Give me the humility of true wisdom, and enable me, with a grateful heart, to use all thy gifts for the promotion of thy glory and the good of my fellow-men. Pardon whatever Thou hast seen amiss in my conduct : my forgetfulness of thee ; my unholy thoughts, words, and actions ; the good which I left undone, and the evil which I committed. Grant me true repentance. Blot out my sins ; purify my heart, and enable me to serve thee better in time to come. Reveal thyself to me more fully. Show me, O Lord, what Thou wouldst have me to do ; give me grace to obey

thy commands, and to abstain from every thing displeasing in thy sight.

I pray for a blessing on my relatives and friends. May I be grateful and affectionate to those through whom, under thee, all my wants are supplied, and I am enabled to continue my studies. Teach us all thy will, and help us to love each other more by drawing our hearts to thee.

Bless my native country. Prosper all the means employed for the good of its people—especially the efforts to spread true knowledge. May those favoured with education, rank, and wealth, remember that these are talents to be used in thy service. Put an end everywhere to ignorance, superstition, and vice. May thy light lighten every land.

Take me under thy care this night, and grant that I may rise in the morning refreshed with sleep to praise thy name.

3. PRAYER FOR EARNESTNESS IN RELIGION.

O Lord, Thou art the King eternal, immortal, invisible, the only wise God. With deep humility and self-abasement, I cast myself at thy feet, beseeching thy gracious favour.

From my birth to the present moment I have been continually dependent upon thee for the support of the life which Thou didst at first bestow. Day by day hast Thou been loading me with thy benefits. I lament my unthankfulness to thee for all thy mercies. I have received thy gifts, but have forgotten thee the Giver. I have loved the world and the things of the world, but I have not loved thee. Thou hast not been in all my thoughts. The strength which I have received from thee has been spent, not in thy service, but in following my own sinful desires. Is it not Thou who hast awakened me to a sense

of the sin and folly of my conduct ? Deepen, I beseech, this feeling. Enable me to ponder the solemn question, what is a man profited if he shall gain the whole world and lose his own soul ? Let me find no rest till I find rest in thee.

May it henceforth be my chief desire to know thy will and to please thee in all things. Enable me to use diligently every means of arriving at religious truth, with earnest prayer for thy blessing. Give me grace to act up to my convictions of what is right. Show me the way Thou wouldst have me to go, and enable me to walk in it, ever trusting thee, and leaning simply on thy strength.

4. PRAYER FOR LIGHT.

O great, incomprehensible Being whosoever Thou art, Source of my existence, to whom can I go but unto thee for succour ? In sore distress, I prostrate myself at thy feet. Be Thou my Guide and Comforter.

The creed of my childhood has failed me. The gods whom I ignorantly worshipped instead of thee, my great Creator, I feel are no gods, and cannot hear my cry. The whole waters of the Ganges cannot remove from my soul the stain of a single sin ; I cannot merit heaven by the most costly offerings, the most laborious pilgrimages, the most painful austerities.

The beacons which I hoped would guide me through life have disappeared from my sight. I grope for my way in doubt and perplexity : enveloped by spiritual darkness, I wander in the shadow of death.

In the midst of all things changeable, Thou art by thy nature unchangeable. Thou art the eternal Sun of righteousness ; thy love never waxes cold,

I flee to thee, O Helper of the helpless, O Refuge of the universe.

Bewildered, not knowing where to turn, I beseech thee to show me the path of life. Thou art the light in whom there is no darkness. Pour thy bright beams into my soul, and guide me into thine eternal truth. Say, Let there be light, and I shall see light; I shall see the truth and shun error; I shall see life and escape death. In thy great mercy, direct my feet in the way of peace, which will at last conduct me to thyself.

5. PRAYER FOR RELIGIOUS TRUTH.

Eternal, self-existent Lord of the universe, though mine eyes perceive thee not, I feel that I am in thy awful presence. I desire to pour out my doubts and fears at thy feet.

The ancient system on which I rested my hopes for eternity, has crumbled beneath me. I am tempted to think that Thou hast never spoken to man, but left him to wander through life without a guide. I am in danger of sinking in the deep mire of sensuality.

Forgive my unworthy thoughts of thee. Enable me firmly to believe that Thou art, and that Thou art a rewarder of them that diligently seek thee. The heavens declare thy glory; the earth is full of thy goodness; the voice of conscience within me, accusing or excusing, is witness to thy care.

But, Lord, hast Thou afforded us a clearer and fuller revelation of thyself? I must reject the sacred books of my country for they give unworthy representations of thee. Is there any written record of thy will for man's guidance? Help me to examine earnestly this great question. Forbid that I should treat it with indifference, seeking only the pleasures

of this world. Forbid that I should put off the inquiry to a more convenient season which will never come. Take from me every thing which opposes itself to the knowledge of thy truth. Fill me with the childlike spirit which every moment watches thy hand, and runs to do thy holy bidding. There are mysteries all around me which I can never hope to solve in this mortal life. I desire to know only what will enable me to do thy will. Give me perseverance. Enable me to seek thee with my whole heart,—to seek thee so as to find thee.

6. PRAYER FOR FAITH.

Almighty Creator, God of the spirits of all flesh, Thou art near to all that call upon thee ; to all that call upon thee in truth. Graciously listen to my prayer.

I have been examining the Christian Scriptures which profess to be a revelation of thy will. I admit the lofty views which they present of thy character, proclaiming thee as the only living and true God, spotless in holiness, boundless in mercy.

I confess that the Bible gives a correct view of my own condition. I acknowledge that my heart is deceitful ; that in me dwelleth no good thing ; that I am prone to evil ; that without thy gracious aid, I must perish.

I admire the glorious plan of salvation unfolded in the Bible, by which Thou art at once a just God and a Saviour. I feel that it is exactly suited to my wants, both for its fulness and freeness, while it is worthy of thy royal character.

But, O Lord, the mercy displayed is so wonderful, that I am tempted to unbelief. Great is the mystery of godliness ; God manifest in the flesh. Help me to believe that Jesus is the Christ, the Son of God,

the one Mediator between God and man. Just as I am, tossed with doubt, I come to thee. Lord, I believe, help Thou mine unbelief. Jesus Christ said that if any man will do thy will, he shall know of the doctrine whether it be of God, or whether he spoke of himself. Lord, I humbly desire to do thy will. Show me what Thou wouldst have me to do. But without thee I can do nothing. Uphold me and I shall not fall; strengthen me and I shall not faint; guide me and I shall not wander. Grant me a strong and living faith. Remove every doubt and fear which trouble me, and enable me to rejoice in thy love. May I know in whom I have believed, and feel persuaded that He is able to keep that which I have committed unto Him.

7. ACCEPTANCE OF CHRISTIANITY.

Heavenly Father, Source of all truth, Hearer and Answerer of prayer, I thank thee for graciously listening to my cry for faith and guidance.

I desire, O Lord, to embrace the offers of mercy made in thy word. I come before thee confessing my vile ingratitude for all thy goodness; the innumerable sins I have committed in thought, word, and deed. From the crown of the head to the sole of the foot, I am covered with the leprosy of sin; my best actions are like filthy rags.

Renouncing all other grounds of hope, I accept the full and free salvation offered through Jesus Christ. I trust in him as my Saviour; I look to him for pardon. Blot out my sins for his sake. I look to him for righteousness. Clothe me with his spotless robe, and I shall be unblameable in thy sight.

I thank thee for the offered aid of thy Holy Spirit. For the sake of Jesus Christ, fulfil thine own promise. May He come and dwell within my heart,

uprooting every thing displeasing in thy sight, and causing all holy affections to spring up.

Enable me to show my gratitude by giving myself to thy service. I desire to devote my whole future life to the promotion of thy glory and the good of my country. Give me grace to watch over myself, to set a holy example, to be a living epistle of Christ, known and read of all men. May it be my meat and drink to do thy will; may I seek to glorify thee on earth, and to finish the work which Thou hast given me to do. Graciously accept this humble offering, and grant me all needed strength for the sake of my Redeemer.

8. A PROFESSION OF CHRISTIANITY.

O Lord, I lament that for so many years of my life, I have given to dumb idols the honour which is due to thee alone. Thou hast been graciously pleased to show me the sin and folly of such conduct. I pray thee for grace to act up to the light which I now possess.

Thou art my Creator, the Maker of my body, the Father of my spirit. As such Thou art most closely related to me. Thou hast watched over me and preserved me every moment. Every thing which I possess is thine. Let me not deny thee, my heavenly Father.

Thou art my rightful King. All thy laws are holy, just and good. I have been an open rebel against thy government. Forbid, O Lord, that I should continue to be numbered among thy professed enemies. Thou wilt hereafter be my Judge. I must stand at thy bar. Thou hast power to destroy both soul and body in hell. Let me not incur thy just punishment to please even my dearest earthly friends,

Thou art the Father of the Lord Jesus Christ. Thou gavest him to die for us when we were sinners, rebels, enemies. Through him Thou hast offered me pardon, peace, and everlasting happiness. Let me not be so base and ungrateful as to be ashamed of thee.

Give me grace openly to profess that I am on thy side. Suffer me not to deceive myself with the thought that secretly I am thy follower. The Lord Jesus Christ has said, "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

O blessed Saviour, I would be thine and thine alone. But in myself I am weak and helpless, yielding to the slightest temptation.

Give me, I beseech thee, the gift which Thou didst promise to thy disciples when about to leave them—give me the Holy Spirit in rich abundance, and, with boldness, I shall confess thee, and live as becometh thy servant.

9. PRAYER FOR STEADFASTNESS.

Heavenly Father, I bless thee for enabling me publicly to renounce idolatry, and profess myself thy follower. But, O Lord, I need thy gracious aid. Even when Jesus Christ was on earth, many went back and walked no longer with him. Enable me to continue thy faithful servant to my life's end.

I shall be exposed to many temptations. Ridicule may await me from companions who scoff at all religion; the friends who once welcomed me may close their doors against me; my dearest relatives, whose affection would have survived every other shock, may turn against me.

But, oh Lord, my greatest trials will come from my own heart : faith may grow dim ; love may wax cold ; sinful desires which I hoped were rooted out may spring up again ; the cares of the world, the deceitfulness of riches, and the lust of other things, may cause me to fall away from thee.

Deeply conscious of my own weakness, I would cry to thee for help. Let thy grace be sufficient for me, and thy strength be made perfect in my weakness. Preserve me from the fear of man which bringeth a snare. O Saviour, be Thou ever near me. Each day may I carry to thee my distresses and my temptations ; may I set thee ever before me ; may I hear thee saying to me, Son, thou art ever with me ; I will never leave thee ; continue thou in my love ; be thou faithful unto death, and I will give thee a crown of life. *Amen.*

10. PRAYER FOR RELATIVES.

Heavenly Father, Thou art the God of the families of the whole earth, and it is thy will that their members should be bound together in mutual affection. Graciously help me, as far as is consistent with the higher duty which I owe to thee, to seek the love of those to whom I am related by ties of nature.

I have chosen thee as my God and King. Enable me to be faithful. Let me never take part in any idolatrous ceremony. Let me never even seem to yield where I ought not to yield, and never keep silence when truthfulness demands that I should speak. Still, may I regard my relatives who sincerely worship the gods of this country with tender pity, and let no unkind word ever escape my lips.

Help me, O Lord, to bear the estrangement of those by whom I was once beloved. It is only

through their ignorance that they blame me. Were their minds enlightened, they would turn to thee with joy. Enable me to use every means in my power to bring about this end. Give me grace to act in all things as becometh thy adopted son. May I be more affectionate than ever to my relatives, in spite of whatever treatment I receive. Enable me to bless them that curse me, to do good to them that hate me, and pray for them that despitefully use me and persecute me. Remembering how many years Thou didst bear with me, let me not grow weary in seeking to do them good.

But, O Lord, my trust is in thee. Graciously send thy Holy Spirit into the hearts of my relatives; enable them to know thee, the only true God, and Jesus Christ whom Thou hast sent. Then, O Heavenly Father, all alienation will be removed; our hearts will be drawn together in love; we shall help each other in the journey of life, and at last unitedly join in the song of praise around thy throne. I ask all in the name of my Saviour. *Amen.*

11. MORNING PRAYER FOR A CHRISTIAN STUDENT.

My Father who art in heaven, I thank thee for graciously preserving me during the past night, and enabling me to rise this morning in health and strength, surrounded by so many mercies. I desire to seek thy blessing on the duties of the day.

Thou art the Father of lights, in whom are hid all the treasures of wisdom and knowledge. Graciously assist me in my studies. Give me quick understanding; make me diligent, patient and persevering, redeeming the time. Keep me humble; may I remember that I have nothing which I have not received. May thy goodness fill me with gratitude, and lead me to live to thy praise.

Maintain in me this day a constant sense of thy presence; keep me from every wrong temper and disposition. Bless my teachers; may I be attentive and respectful; may I carefully improve the advantages which I enjoy. Bless my fellow-students. May I seek their good in all things; if I am tempted to do evil, give me grace to resist. Enable me, by my consistent life, to show the excellence of the Christian religion.

I pray for my friends and relatives. If any of them are still wandering from thee, bring them to seek thy face. May we all help one another to love thee more and serve thee better.

Graciously bestow upon me all the spiritual blessings which I need. As thou hast put away the darkness of night, so for Christ's sake put away all my sins; scatter them like morning clouds. May thy Holy Spirit guide and govern me through this day. Let its close find me with a day's work faithfully done, a day's journey farther on the road to thee. I present all my petitions in the name of thy Son. *Amen.*

12. EVENING PRAYER FOR A CHRISTIAN STUDENT.

Heavenly Father, who givest the day for labour and the night for rest, I desire to render unto thee my evening sacrifice of praise and prayer.

Accept my humble thanks, O Lord, for all thy goodness this day; for all the grace Thou hast given me; for any thing I have done right in thy sight; for any progress in my studies. Enable me to improve all the privileges Thou hast graciously placed within my reach. May I acquire the knowledge and cultivate the habits which will fit me for future usefulness.

I lament, O Lord, that sin has mingled with every

duty. Pardon the wasted time, the idle words, the evil tempers of this day, and wherein I have yielded to temptation. I take refuge in Jesus Christ as my Saviour; may I abide in him continually. By thy Holy Spirit conform me to his image. Help me to feel that I am not mine own, but thine, and may my whole life be devoted to thy service.

Make me dutiful and affectionate to my relatives and friends. Keep them from all evil, and give them every good. Bless my teachers and companions. Have mercy on my native country. Send forth thy light and thy truth, and may the people turn from dumb idols to serve thee, the only living and true God. Let thy will be done in earth as it is in heaven.

Watch over me and all who are dear to me this night. Take us now and ever under thy holy keeping, for Jesus Christ's sake. *Amen.*

13. PRAYER FOR HOLINESS.

My Father in heaven, I thank thee for graciously calling me to a knowledge of thy truth, and for numbering me among thy people. But, O Lord, I lament the weakness of my faith, the coldness of my love, the feebleness of my attempts to serve thee. Give me grace to make higher attainments in the divine life, to devote myself more entirely to thy service.

Search me, O God, and prove me, and see if there be any wicked way in me. Enable me to break off every evil habit, to lay aside every weight, and the sin which doth so easily beset me. Lord, increase my faith. May I look more unto Jesus. May I trust in him alone for salvation, and receive him in all his fullness. Give me the sweet assurance that, by a living faith in Him, I have obtained forgiveness of all my sins, and am at peace with thee. May

I realize my sonship ; may I continually abide in Christ. Make me to know more and more the love of Christ which passeth knowledge. Help me always to feel that I am not mine, but thine. May it be my meat and my drink to do thy will.

All my strength must come from thee. Grant me a fresh baptism of thy Holy Spirit. May He come and take full possession of my soul, constantly inspiring every thought, word and action. Give me a warm love for all that is good and noble, and a hatred of all things false and selfish and vile. Enable me to consecrate every talent which Thou hast given me to the advancement of thy kingdom. Hear me, heavenly Father, for the sake of Jesus Christ. *Amen.*

14. DEDICATION TO GOD.

O Lord, my heavenly Father, I desire now humbly to approach thee, invited by the name of thy Son, and trusting in his righteousness and grace. From my birth I have gone astray from thee ; but, in infinite mercy, Thou hast called me, and now I return to thee, and acknowledge thy dominion over me. O Lord, do Thou receive me ; I desire to be thine for ever.

Blessed God ! from this day do I acknowledge thee only as my Lord, and give up myself to thy service. All the members of my body, all the powers of my mind, every thing I possess, would I present to thee this day ; accept them I beseech thee. I earnestly pray that Thou wouldst give me strength and courage to do thy will, to live for thy glory, and to persevere to the very end of my life.

Not only do I set apart all that I am and have to thy service, but I also submit myself to thy will. I would leave, O Lord, to thy management and di-

rection all I possess. Looking on thee as the righteous Governor of the universe, may I always be enabled to say "Thy will be done."

Use me, O Lord, I beseech thee, as an instrument of thy service. Number me among thine own people. Let my sins be blotted out for the sake of thy Son. Let me be clothed with his righteousness; let me be sanctified by his Spirit; change me more and more into his image. Let my life be spent in the light of thy gracious countenance.

And when the solemn hour of death comes, do Thou then look down with pity, O my heavenly Father, on thy dying child, and receive my departing spirit into thy heavenly presence, for Jesus Christ's sake. *Amen.*

15. PRAYER FOR A BACKSLIDER.

O holy, holy, holy Lord God! how shall I appear in thy presence! To me justly belong shame and confusion of face. I humble myself in the dust before thee, acknowledging my baseness and unworthiness.

After all the blessings, more than I can number, which I have received from thy bountiful hand; after having been called by thy name and taken thy vows upon me; I have ungratefully gone back; bringing dishonour on religion, acting against the precepts of thy Word, the voice of conscience, and the strivings of thy Spirit.

Thou, O Lord, knowest my foolishness, and my sins are not hid from thee. Thou art fully acquainted with all the aggravations of my conduct. I have not one word to offer in my own excuse. But, O Lord, to whom can I go but unto thee? My sins have reached unto heaven; but thy mercy is above the heavens. The blood of Jesus Christ thy Son

cleanseth from all sin. Stained and polluted as I am, if Thou wilt, Thou canst make me clean. Wash me and I shall be whiter than snow. Clothe me with the spotless robe of Christ's righteousness.

Lord, I am beset by temptations from without and by a deceitful heart from within. Hold Thou me up and I shall be safe. Bestow thy Holy Spirit upon me in all his purifying, strengthening influences. Enable me to abide in Christ; to rely upon him every moment for wisdom and strength. May I feel that not I, but Christ liveth in me. Give me a sense of thy forgiving love; restore unto me the joy of thy salvation; and enable me henceforward to serve thee with a zeal beyond what I have known before, for Jesus Christ's sake. *Amen.*

16. BEFORE ANY IMPORTANT UNDERTAKING.

Heavenly Father, Thou hast graciously assured us, that if any man lack wisdom let him ask of thee, who givest to all liberally and upbraidest not; and it shall be given him. I desire humbly to seek thy guidance at this time.

I bless thee for thy great goodness during my past life. Thou hast led me, fed me, clothed me; I have wanted no good thing. I would trust thee for the future; I would cast all my care upon thee, for Thou carest for me.

I desire to place myself and what I am about to undertake in thy hands. If Thou seest that it will be for thy glory, grant me good success. Without thy blessing we cannot succeed. Except the Lord build the house, they labour in vain that build it. Prosper Thou the work of my hands; yea the work of my hands establish Thou it. Should thy blessing be withheld, may I be resigned to thy will, knowing that all things work together for good to them that love thee.

Enable me in all my works, begun, continued, and ended in thee, to glorify thy name through Jesus Christ. *Amen.*

17. PRAYER IN SICKNESS.

O Lord, my Father, I thank thee for the measure of health which I have hitherto enjoyed, and for all the many mercies with which I have been favoured.

Now that I am sick, I desire still to thank thee. It is for my good that Thou layest thy chastening hand upon me. Grant that I may profit by this thy dispensation. May I be taught by it the uncertainty of life; may it wean me from this world, and fill me with ardent desires after heaven.

If it be thy pleasure, bless the means used for my recovery and restore me to health. If it be thy purpose to keep me on a bed of sickness, enable me patiently to submit to thy will, and sanctify this affliction to my soul. Grant that when raised up, I may devote myself more fully and entirely to thy service.

Whatever be thy dealings with me at this time, leave me not, O Lord, neither forsake me. Draw near to me and comfort me with thy presence. Enable me to rest my soul on Christ, sanctify me by thy Spirit, and keep me in perfect peace.

Hear me and receive me, for my Saviour's sake. *Amen.*

18. THE CHRISTIAN'S PRAYER IN PROSPECT OF DEATH.

Lord of life and death, of earth and of heaven, once more do I pour out my soul, my departing soul, unto thee.

Gracious Father, I would not quit this earth of

thine without my grateful acknowledgments for all that abundant goodness which Thou hast caused to pass before me here. I have wanted no good thing. I thank thee for all the friends Thou hast given me, for all the good I have received from others, and for all the opportunities which I have enjoyed of serving thee. I look back with deep humiliation upon my unprofitable life, stained with sin. Renouncing all other hopes, I flee solely to the refuge Thou hast set before me in the gospel.

Comfort relations and friends whom now I leave. Enable them to cast their cares on thee. Be Thou the Husband of the widow, the Father of the fatherless. May they so live that at last we may meet an undivided family in heaven.

Once more would I pray on behalf of the world in which I have sojourned. Bless my native land. Let its inhabitants soon turn to thee, their rightful Lord. Prosper every effort for the advancement of thy kingdom throughout the world.

Be with me in my last and greatest need. Alone I entered the world; alone I depart. As one whom his own dear mother comforteth, so do Thou comfort me. When I pass through the dark river of death, may I be supported by thine everlasting arms. I humbly commend my soul into the hands of a faithful Creator and most merciful Saviour. Lord Jesus, receive my spirit; conduct me safely to thy presence, there to sing the song, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever." *Amen.*

19. THE LORD'S PRAYER.

"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done

in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen."

20. VARIOUS SHORT PRAYERS.

Grace before Meat.

Bless, O Lord, this food to my use, and strengthen me, both in body and soul, to serve thee, through Jesus Christ.

Grace after Meat.

I thank thee, O Lord, for what I have now received, and I pray thee to keep me ever mindful of thy mercies, through Jesus Christ.

For Different Occasions.

I laid me down and slept ; I awaked, for the Lord sustained me.

Bless the Lord, O my soul, and forget not all his benefits.

O Lord, preserve my going out and coming in, from this time forth, and even for evermore.

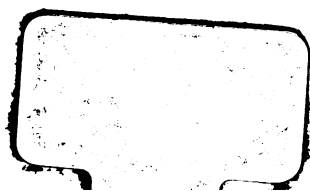
O Lord, prosper Thou the work of my hands.

Teach me to do thy will ; for Thou art my God.

Set a watch, O Lord, before my mouth ; and keep the door of my lips.

How can I do this great wickedness and sin against God ?

Figure 1. The effect of the number of trials on the number of correct responses. The number of correct responses was significantly higher than the number of incorrect responses in all cases.



1. The first group of people who are affected by the disease are those who are in the early stages of the disease. These people are usually in the early stages of the disease and are usually in the early stages of the disease. They are usually in the early stages of the disease and are usually in the early stages of the disease.

2. The second group of people who are affected by the disease are those who are in the middle stages of the disease. These people are usually in the middle stages of the disease and are usually in the middle stages of the disease. They are usually in the middle stages of the disease and are usually in the middle stages of the disease.

3. The third group of people who are affected by the disease are those who are in the late stages of the disease. These people are usually in the late stages of the disease and are usually in the late stages of the disease. They are usually in the late stages of the disease and are usually in the late stages of the disease.

4. The fourth group of people who are affected by the disease are those who are in the final stages of the disease. These people are usually in the final stages of the disease and are usually in the final stages of the disease. They are usually in the final stages of the disease and are usually in the final stages of the disease.

5. The fifth group of people who are affected by the disease are those who are in the final stages of the disease. These people are usually in the final stages of the disease and are usually in the final stages of the disease. They are usually in the final stages of the disease and are usually in the final stages of the disease.

